

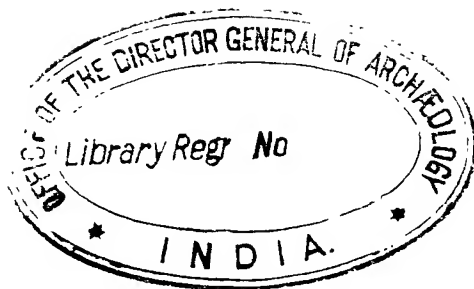
GOVERNMENT OF INDIA  
ARCHÆOLOGICAL SURVEY OF INDIA

CENTRAL  
ARCHÆOLOGICAL  
LIBRARY

---

ACCESSION NO. 23738

CALL No. Sals/K.v/Gar.



D 3835



THE HARVARD ORIENTAL SERIES

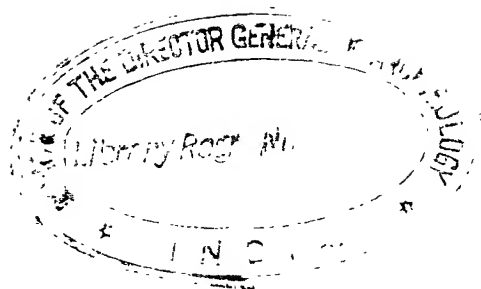
1590/07





A copy of this volume, postage paid, may be obtained anywhere within the limits of the Universal Postal Union, by sending a Postal Order for one dollar and fifty cents, or its equivalent, to the Publishers.

According to the conversion-tables used in the United States money-order system as the basis for international money orders, 1 dollar and 50 cents (\$1.50) = 6 shillings and 2 pence = 6 marks and 18 pfennigs = 7 francs or lire and 60 centimes = 5 kroner and 55 öre = 3 florins and 65 cents Netherlandish.



# HARVARD

# ORIENTAL SERIES

EDITED

*WITH THE CO-OPERATION OF VARIOUS SCHOLARS*

BY

CHARLES ROCKWELL LANMAN

PROFESSOR OF SANSKRIT IN HARVARD UNIVERSITY

VOLUME II.

PUBLISHED BY HARVARD UNIVERSITY

CAMBRIDGE, MASS., U.S.A.:

PUBLICATION AGENT OF HARVARD UNIVERSITY

BOSTON, MASS., U.S.A.:

GINN & COMPANY

LONDON: GINN & COMPANY

37, BEDFORD STREET, STRAND, W.C.

LEIPSI: OTTO HARRASSOWITZ

QUERSTRASSE 14

1895

THE

SĀM̐KHYA-PRAVACANA-BHĀṢYA

OR

COMMENTARY ON THE EXPOSITION OF  
THE SĀM̐KHYA PHILOSOPHY

22738

BY

VIJÑĀNABHIKṢU

EDITED BY

RICHARD GARBE

PROFESSOR IN THE UNIVERSITY OF KÖNIGSBERG, PRUSSIA

Sais  
K.V. | Gar

PUBLISHED BY HARVARD UNIVERSITY

CAMBRIDGE, MASS., U.S.A. :

PUBLICATION AGENT OF HARVARD UNIVERSITY

BOSTON, MASS., U.S.A. :

GINN & COMPANY

LONDON: GINN & COMPANY

37, BEDFORD STREET, STRAND, W.C.

LEIPSIC: OTTO HARRASSOWITZ

QUERSTRASSE 14

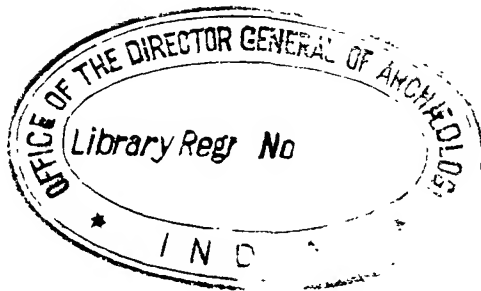
1895



23738  
13. 6. 56  
Sa is/ k. v. / 6 an

## CONTENTS

	PAGE
PREFACE . . . . .	ix
TEXT OF VIJÑĀNABHIKṢU'S COMMENTARY ON THE SĀMĀKHYA SŪTRAS, ALONG WITH THE TEXT OF THE SŪTRAS THEMSELVES . . . . .	1
APPENDIX I. VARIANTS OF DR. FITZEDWARD HALL'S EDITION. . .	165
APPENDIX II. INDEX OF WORDS IN VIJÑĀNABHIKṢU'S COMMENTARY	169
APPENDIX III. INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADI- TION, FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY, AND WITH INDICATION OF THEIR SOURCES . . . . .	187
APPENDIX IV. THE SAME, GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN . . . . .	192





## PREFACE.

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy.' Vijñānabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*<sup>1</sup> or Commentary on the Exposition of the Sāṅkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Vijñānabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopædia, vol. vii.

Of the commentary, the first printed edition<sup>2</sup> is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished<sup>3</sup> by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

<sup>1</sup> For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

<sup>2</sup> The title reads : Kapilā'-cāryya-praṇītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāmaka-granthaḥ | tad-bhāṣyaṁ Vijñānā'-cāryya-racitaṁ sāmkhya-pravacana-bhāṣyam | ṣrīrāmapure mudritaṁ abhūt | ṣana 1821 | [Copies in the British Museum and Harvard College Library.]

<sup>3</sup> The Sāṅkhya Aphorisms of Kapila, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1885.



mended to American students as an introduction to the study of the subject. The first scholarly edition<sup>1</sup> of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation<sup>2</sup> was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāthā-ntara-sūci-patram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *śuddhi-patram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indrajī, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Vijñānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*śruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

<sup>1</sup> The Sāṅkhya-pravachana-bhāṣya, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijnāna Bhikshu. Calcutta, 1856.

<sup>2</sup> Sāṅkhya-pravacana-bhāṣya, Vijñānabhikṣu's Commentar zu den Sāṅkhyasūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work ; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks : **1.** Quotations which are adduced by Vijñānabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); **2.** Objections and questions which are represented by Vijñānabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (« »); **3.** Other sentences quoted in direct form are enclosed in single angular quotation-marks (< >).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Vijñānabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form ; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154 ; v. 64, 68, 110 ; vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1 ; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Vijñānabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Vijñānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijñānabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-bruva, prachanna-bāuddha*, i. 22, etc.).

Vijñānabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Vijñānabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Vijñānabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāuḍha-vāda, prāuḍhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Vijñānabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner ; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one : the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible : for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities ; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind* ! He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says : this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the “discriminating understanding ;” although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the “absence of separation in space” of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls “original Vedānta,” which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Ćvetāçvātara Upanishad, iv. 10 ; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one ; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain *in their principal*

*dogmas* the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacanabhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KÖNIGSBERG IN PRUSSIA,  
April, 1895.

As this work is printed from electrotypes, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. R. LANMAN, Cambridge, Massachusetts, United States of America.

## Çri-Gaṇeçāya namaḥ !

“eko 'dvitīya” iti veda-vacānsi puṁsi  
 sarvā-'bhimāna-vinivartanato 'sya muktyāi  
 vāidharmya-lakṣaṇa-bhidā-viralamb vadanti,  
 nā 'khaṇḍatām kha iva, dharma-çatā-'virodhāt.  
 tasya çrutasya mananā-'rtham atho 'padeṣṭum 5  
 sad-yukti-jālam iha sāmkhya-kṛd āvir-āsīt,  
 Nārāyaṇaḥ Kapila-mūrtir, açeṣa-duḥkha-  
 hānāya jīva-nivahasya. namo 'stu tasmāi !  
 nāno-'pādhiṣu yan nānā-rūpam bhāty analā-'rka-vat,  
 tat samam sarva-bhūteṣu cit-sāmānyam upāśmahe. 10  
 içvarā-'nīçvaratvā-'di cid-eka-rasa-vastuni  
 vimūḍhā yatra paçyanti, tad asmi paramam mahaḥ.  
 kālā-'rka-bhakṣitam sāmkhya-çāstram jñāna-sudhākaram  
 kalā-'vaçiṣṭam bhūyo 'pi pūrayiṣye vaco-'mṛtāiḥ.  
 cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ; 15  
 sāmkhya-bhāṣya-miṣeṇā 'smān prīyatām mokṣa-do Hariḥ !  
 “tat tvam eva, tvam evāi 'tad” evam çruti-çato-'ditam  
 sarvā-'tmanām avāidharmyam çāstrasyā 'syāi 'va gocaraḥ.

“ātmā vā are draṣṭavyaḥ çrotavyo mantavyo nididhyāsītavya” ity-ādi-  
 çrutiṣu parama-puruṣārtha-sādhanaśyā 'tma-sākṣātkārasya hetutayā çrav- 20  
 aṇā-'di-trayam vihitam. tatra çravaṇā-'dāv upāyā-'kāṅkṣāyām smaryate:

“çrotavyaḥ çruti-vākyebhyo mantavyaḥ co 'papattibhiḥ  
 matvā ca satatam dhyeya, ete darçana-hetava” iti.

dhyeyo yoga-çāstra-prakāreṇe 'ti çeṣaḥ. tatra çrutibhyaḥ çruteṣu puruṣ-  
 ārtha-tad-dhetu-jñāna-tad-viṣayā-'tma-svarūpā-'diṣu çruty-avirodhinīr upa- 25  
 pattih Ṣaḍadhyāyī-rūpeṇa viveka-çāstreṇa Kapila-mūrtir Bhagavān upa-  
 dideṣa. «nanu nyāya-vāiçeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarçita  
 iti tābhyām asya gatārthatvam ; saḡuṇa-nirguṇatvā-'di-viruddha-rūpāir  
 ātma-sādhakatayā tad-yuktibhir atratya-yuktīnām virodheno 'bhayor eva  
 durghaṭam prāmānyam» iti. māi 'vam ! vyāvahārika-jāramānṭhika-rūpa- 30  
 viṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiçeṣikābhyām  
 hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-  
 bhūmikāyām anumāpitāḥ ; ekadā para-sūkṣme praveçā-'sambhavāt. tadīyam  
 ca jñānam dehā-'dy-ātmatā-nirasanena vyāvahārikam tattva-jñānam bhavaty

eva; yathā puruṣe sthāṇu-bhrama-nirāsakatayā kara-caraṇā-'di-mattva-jñānam vyavahāratas tattva-jñānam, tadvat. ata eva

“prakṛter guṇa-sammūḍhāḥ sajjante guṇa-karmasu;  
tān akṛtsna-vido mandān kṛtsnavin na vicālayeḥ”

- 5 iti Gītāy ān karṭṛtvā-'bhīmāninas tārṅkikasyā 'kṛtsna-vittvam eva kṛtsna-vit  
sāṃkhya-'pekṣayo 'ktaṃ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadīyam  
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanaṃ bhavaty  
eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāṃkhya-jñānam eva pāramārthikam para-  
vāirāgya-dvārā sāksān mokṣa-sādhanaṃ ca bhavati; ukta-Gītā-vākyenā  
10 'tmā-'karṭṛtvā-jñasyāi 'va kṛtsna-vittva-siddheḥ; “tīrṇo hi tadā bhavati  
hrdayasya ṣoḍaṣa,” “kāma-'dikam mana eva,” “sa samānaḥ sann ubhāu  
lokāv anusamharati, dhyāyati 'va, lelāyati 'va,” “sa yad atra kimcit  
paṇḍaty, ananvāgatas tena bhavati” 'ty-ādi-tāttvika-ṣṛuṭi-ṣaṭāḥ

- “prakṛteḥ kriyamāṇāni guṇāni karmāṇi sarvaṇi;  
15 ahaṃkāra-vimūḍhā-'tmā kartā 'ham iti manyate.”  
“nirvāṇamaya evā 'yam ātmā jñānamayo 'malāḥ,  
duḥkhā-'jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmana”

ity-ādi-tāttvika-smṛti-ṣaṭāḥ ca nyāya-vāiṣeṣiko-'kta-jñānasya paramārtha-  
bhūmāu bādhitatvāc ca. na cāi 'tāvatā nyāyā-'dy-aprāmāṇyam; vivakṣitā-  
20 'rthe dehā-'dy-atirekā-'ṅge bādha-'bhāvāt, yat-paraḥ ṣaḍbāḥ sa ṣaḍbā-'rtha  
iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇa-  
'ntarā-'napekṣaṇena tad-aṅṣasyā 'nuvādatvān na ṣāstra-tātparya-viśaya-  
tvam iti.

- «syād etat. nyāya-vāiṣeṣikābhyām atrā 'virodho bhavatu; brahma-  
25 mīmāṃsā-yogābhyām tu virodho 'sty eva; tābhyām nitye-'ṣvara-sādhanaḥ,  
atra ce 'ṣvarasya pratiśidhyamānatvāt. na cā 'trā 'pi vyāvahārika-pāra-  
mārthika-bhedena seṣvara-nirīṣvara-vādayor avirodho 'stu; seṣvara-vādasyo  
'pāsanā-paratva-sambhavād' iti vācyam; vinigamakā-'bhāvāt. iṣvaro hi  
durjñeya iti nirīṣvaratvam api loka-vyavahāra-siddham āiṣvarya-vāirāgyāyā  
30 'nuvādituṃ śakyata. ātmanaḥ saguṇatvam iva, na tu kvā 'pi ṣṛuṭy-ādāv  
iṣvaraḥ sphuṭam pratiśidhyate, yena seṣvara-vādasyāi 'va vyāvahārikatvam  
avadhāryete» 'ti. atro 'cyate: atrā 'pi vyavahāra-paramārtha-bhāvenāi  
'va vyavasthā sambhavati;

“asatyam apratiṣṭham te jagad āhur anīṣvaram”

- 35 ity-ādi-ṣāstrāir nirīṣvara-vādasya ninditatvād asminn eva ṣāstre vyāvahāri-  
kasyāi 've 'ṣvara-pratishedhasyāi 'ṣvarya-vāirāgyā-'dy-artham anuvādatvāu-  
'cityāt. yadi hi lāukāyatika-matā-'nusāreṇa nityāi-'ṣvaryaṃ na pratiśi-  
dhyeta, tadā paripūrṇa-nitya-nirdoṣāi-'ṣvarya-darṣaṇena tatra cittā-'veṇato  
vivekā-'bhyāsa-pratibandhaḥ syād iti sāṃkhya-'cāryāṇāṃ āṣayaḥ. seṣvara-

vādasya na kvā 'pi nindā-'dikam asti, yeno 'pāsanā-'di-paratayā tac chāstram  
sāṃkoccyeta. yat tu

“nā 'sti sāṃkhya-samam jñānam, nā 'sti yoga-samam balam.  
atra te sañçayo mā bhūj, jñānam sāṃkhyam param matam”

ity-ādi vākyam, tad vivekā-'ñça eva sāṃkhya-jñānasya darçanā-'ntarebhya 5  
utkarṣam pratipādayati, na tv içvara-pratiṣedhā-'ñçe 'pi. tathā Parāçarā-  
'dy-akhila-çiṣṭa-sāṃvādād api seçvara-vādasyāi 'va pāramārthikatvam ava-  
dhāryate. api ca

“Akṣapāda-praṇīte ca Kāṇāde sāṃkhya-yogayoh  
tyājyaḥ ṣṛuti-viruddho 'ñçaḥ ṣṛuty-eka-çaraṇāir nṛbhiḥ. 10  
Jāiminīye ca Vāiyāse viruddhā-'ñço na kaçcana ;  
ṣṛutyā vedā-'rtha-vijñāne ṣṛuti-pāram gatāu hi tāv ”

iti Parāçaro-'papurāṇā-'dibhyo 'pi brahma-mīmāṃsāyā içvarā-'ñçe bala-  
vattvam. tathā

“nyāya-tantrāṇy anekāni tāis-tāir uktāni vādibhiḥ ; 15  
hetv-āgama-sad-ācārāir yad yuktaṃ, tad upāsyatām ”

iti Mokṣadharma-vākyād api Parāçarā-'dy-akhila-çiṣṭa-vyavahāreṇa brahma-  
mīmāṃsā-nyāya-vāiçeṣikā-'dy-ukta içvara-sādhaka-nyāya eva grāhyo, bala-  
vattvāt, tathā

“yam na paçyanti yogī-'ndrāḥ sāṃkhyā api maheçvaram 20  
anādi-nidhanam brahma, tam eva çaraṇam vraje ”

'ty-ādi-Kāurmā-'di-vākyāiḥ sāṃkhyānām içvarā-'jñānasyāi 'va Nārāyaṇā-  
'dinā proktatvāc ca.

kim ca brahma-mīmāṃsāyā içvara eva mukhyo viṣaya upakramā-'dibhir  
avadhrtaḥ. tatrā 'ñçe tasya bādhe çāstrasyāi 'vā 'prāmāṇyam syād, yat- 25  
paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt. sāṃkhya-çāstrasya tu puruṣārtha-  
tat-sādhana-prakṛti-puruṣa-vivekā eva mukhyo viṣaya iti 'çvara-pratiṣedhā-  
'ñça-bādhe 'pi nā 'prāmāṇyam, yat-paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt.  
ataḥ sāvakāçatayā sāṃkhyam eve 'çvara-pratiṣedhā-'ñçe durbalam iti. na  
ca «brahma-mīmāṃsāyām apī 'çvara eva mukhyo viṣayo, na tu nityāi- 30  
'çvaram» iti vaktum çakyate ; “smṛty-anavakāça-doṣa-prasaṅga”-rūpa-  
pūrvapakṣasyā 'nupapattyā nityāi-'çvarya-viçiṣṭatvenāi 'va brahma-mīmāṃ-  
sā-viṣayatvā-'vadhāraṇāt. brahma-çabdasya para-brahmany eva mukhya-  
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāṃkhya-  
virodhād brahma-yoga-darçanayoh kārye-'çvara-paratvam api na çāṅkanī- 35  
yam ; prakṛti-svātantryā-'pattyā “racanā-'nupapatteç ca nā 'numānam”  
ity-ādi-brahma-sūtra-paramparā-'nupapatteç ca ; tathā “sa pūrveṣām api  
guruḥ, kālenā 'navacchedād” iti Yoga-sūtra-tadīya-Vyāsa-bhāṣyābhyām



sphuṭam iṣa-nityatā-vagamāc ce 'ti. tasmād abhyupagama-vāda-prāuḍhi-vādā-dināi 'va sām̐khyasya vyāvahārike-ṣvara-pratiṣedha-paratayā brahma-mīmāṃsā-yogābhyāṃ saha na virodhaḥ. abhyupagama-vādaḥ ca ṣāstre dr̥ṣṭo, yathā Viṣṇupurāṇe :

- 5 “ete bhinna-dr̥ṣṭāṃ, dāityā, vikalpāḥ kathitā mayā,  
kṛtvā 'bhyupagamāṃ tatra. sām̐kṣepaḥ ṣrūyatām mame ”

'ti. astu vā pāpināṃ jñāna-pratibandhā-rtham āstika-darṣaneṣv apy aṇṇataḥ ṣruti-viruddhā-rtha-vyavasthāpanam. teṣu-teṣv aṇṇeṣv aprāmāṇyāṃ ca ; ṣruti-smṛty-aviruddheṣu tu mukhya-viṣayeṣu prāmāṇyam asty eva. ata  
10 eva Padmapurāṇe brahma-yoga-darṣanā-tiriktānāṃ darṣanānāṃ nindā 'py upapadyate, yathā tatra Pārvatīm pratī 'ṣvara-vākyam :

- “ṣṇu, devi, pravakṣyāmi tāmasāni yathā-kramam,  
yeṣāṃ ṣravaṇa-mātreṇa pātityāṃ jñānināṃ api.  
prathamāṃ hi mayāi 'vo 'ktaṃ ṣaivam pācupatā-'dikam.  
15 mac-chakty-āveṣitāir viprāiḥ samproktāni tataḥ param :  
Kaṇādena tu samproktaṃ ṣāstrāṃ vāiṣeṣikam mahat,  
Gāutamena tathā nyāyaṃ, sām̐khyāṃ tu Kapilena vāi,  
dvi-janmanā Jāimininā pūrvaṃ vedamayā-rthataḥ  
nirīṣvareṇa vādena kṛtaṃ ṣāstram mahattaram.  
20 Dhiṣaṇena tathā proktaṃ cārvākam ati-garhitam.  
dāityānāṃ nāṣanā-rthāya Viṣṇunā Buddha-rūpiṇā  
bāuddha-ṣāstram asat proktaṃ nagna-nīlapatā-'dikam.  
māyāvādam asac chāstram pracchannam bāuddham eva ca  
mayāi 'va kathitaṃ, devi, kalāu brāhmaṇa-rūpiṇā  
25 apārthaṃ ṣruti-vākyānāṃ darṣayaḥ loka-garhitam.  
karma-svarūpa-tyājyatvam atra ca pratipādyate,  
sarva-karma-paribhraṇṇāṃ nāiṣkarmyāṃ tatra co 'cyate.  
parātma-jīvayor āikyam mayā 'tra pratipādyate,  
brahmaṇo 'sya paraṃ rūpaṃ nirguṇaṃ darṣitam mayā.  
30 sarvasya jagato 'py asya nāṣanā-rthaṃ kalāu yuge  
vedā-rtha-van mahā-ṣāstram māyāvādam avāidikam  
mayāi 'va kathitaṃ, devi, jagatāṃ nāṣa-kāraṇād ” iti.

adhikaṃ tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-ṣāstrasya na kasyā 'py aprāmāṇyāṃ virodho vā ; sva-sva-viṣayeṣu  
35 sarveṣāṃ abādhdā, avirodhāc ce 'ti. « nanv evam puruṣa-bahutvā-ṇṇe 'py asya ṣāstrasyā 'bhyupagama-vādatvaṃ syāt ? » na syāt ; avirodhād, brahma-mīmāṃsāyāṃ apy “aṇṇo nānā-vyapadeṣād ” ity-ādi-sūtra-jātāir jīvā-tma-bahutvasyāi 'va nirṇayāt. sām̐khya-siddha-puruṣaṇāṃ ātmatvaṃ tu brahma-mīmāṃsāyā bādhyata eva ; “ātme 'ti tū 'payantī ” 'ti tat-sūtreṇa paramā-

'tmana eva paramā-rtha-bhūmāv ātmatvā-vadhāraṇāt. tathā 'pi ca sām-  
khyasya nā 'prāmāṇyam; vyāvahārikā-tmano jīvasye 'tara-viveka-jñānasya  
mokṣa-sādhanaṭve vivakṣitā-rthe bādhā-bhāvāt. etena ṣṛuṭi-smṛti-pra-  
siddhayor nānātmāi-kātmavayor vyāvahārika-pāramārthika-bhedenā 'vi-  
rodha iti brahma-mīmāṃsāyām prapañcitam asmābhir iti dik. 5

«nanv evam api Tattvasamāsā-khya-sūtrāṇi sahā 'syāḥ Ṣaḍadhyāyyāḥ  
pāunaruktyam» iti cen, māi 'vam! saṃkṣepa-vistara-rūpeṇo 'bhayor apy  
apāunaruktyāt. ata evā 'syāḥ Ṣaḍadhyāyyā yoga-darśanasye 'va Sāṃkhyā-  
pravacana-saṃjñā yuktā. Tattvasamāsā-khyaṃ hi yat saṃkṣiptaṃ sām-  
khyā-darśanaṃ, tasyāi 'va prakarṣeṇā 'bhyāṃ nirvacanam iti. viśeṣaḥ tv 10  
ayam: yat Ṣaḍadhyāyyāṃ Tattvasamāsā-khyo-ktā-rtha-vistara-mātraṃ,  
yoga-darśane tv ābhyāṃ abhyupagama-vāda-pratīśiddhasye 'cvarasya nir-  
paṇena nyūnatā-parihāro 'pi 'ti. asya ca sāmkyā-saṃjñā sāvayā

“saṃkhyāṃ prakurvate cāi 'va prakṛtiṃ ca pracakṣate,  
tattvāni ca catur-viṇṣat; tena sāmkyāḥ prakīrtitā” 15

ity-ādibhyo Bhāratā-di-vākyebhyaḥ. sāmkyā samyag-vivekenā 'tma-  
kathanam ity arthaḥ. ataḥ sāmkyā-ṣabdasya yoga-rūḍhatayā

“tat-kāraṇaṃ sāmkyā-yogā-dhigamyam”

ity-ādi-ṣṛuṭiṣu

“eṣā te 'bhihitā sāmkye buddhir, yoge tv imāṃ ṣṛṇv” 20

ity-ādi-smṛtiṣu ca sāmkyā-ṣabdena sāmkyā-ṣāstram eva grāhyaṃ, na  
punar arthā-ntaraṃ kalpanīyam iti.

tad idam mokṣa-ṣāstraṃ cikitsā-ṣāstra-vac catur-vyūham. yathā hi  
roga-ārogyaṃ roga-nidānam bhāṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-  
ṣāstrasya pratipādyāḥ, tathāi 'va heyam hānam heya-hetur hāno-'pāyaḥ ce 25  
'ti catvāro vyūhā mokṣa-ṣāstrasya pratipādyā bhavanti; mumukṣubhir  
jijñāsitatvāt. tatra trividhaṃ duḥkhaṃ heyam; tad-atyanta-nivṛttir hānam;  
prakṛti-puruṣa-samyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātis tu  
hāno-'pāya iti. vyūha-ṣabdena cāi 'ṣaṃ upakaraṇa-saṃgrahaḥ.

tatra cā 'dāu phalatvenā 'bhyarhitaṃ hānam tat-pratīyogi-vidhayāi 'va 30  
ca heyam pratipādayiṣyan ṣāstra-kāraḥ ṣiṣyā-vadhānāya ṣāstrā-rambham  
pratijānīte:

**atha trividha-duḥkhā-tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.**

atha-ṣabdo 'yam uccāraṇa-mātreṇa maṅgala-rūpaḥ. ata eva “maṅgalā-  
'caraṇaṃ ṣiṣṭā-cārād” iti svayam eva pañcamā-dhyāye vakṣyati. arthaḥ 35  
tv atrā 'tha-ṣabdasyā 'dhikāra eva; praṇā-nantaryā-dīnāṃ puruṣārthena  
sahā 'nvayā-sambhavāt; jñānā-dy-ānantaryasya ca sūtrāir eva vakṣya-  
mānatayā tat-pratipādana-vāiyarthayāt; adhikāra-bhinnā-rthatve ṣāstrā-

'rambha-pratijñā-dy-alābha-prasaṅgāc ca. tasmāt puruṣārthasyo 'pakramo-  
 'pasamhāra-darṣanād adhikārā-rthatvam evo 'citam. "tad-ucchittiḥ puru-  
 ṣārtha" ity upasamhāro bhaviṣyati 'ti. adhikāraḥ cā 'dhikyena prādhān-  
 yenā 'rambhaṇam. ārambhaḥ ca yady api sākṣāc chāstrasyāi 'va, tathā 'pi  
 5 tad-dvārā ṣāstrā-rtha-tad-vicārayor api 'ti. tathā ca sādhanā-dy-upakaraṇa-  
 sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ  
 prārabdha iti sūtra-vākyā-rthaḥ. trividham ādhyātmikam ādhibhāutikam  
 āhidāivikam ca duḥkham. tatrā 'tmānam sva-saṅghātam adhikṛtya  
 pravṛttam ity ādhyātmikam: ṣārīram mānasam ca. tatra ṣārīram vyādhy-  
 10 ādy-uttham, mānasam kāmā-dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya  
 pravṛttam ity ādhibhāutikam, vyāghra-corā-dy-uttham. devān agni-vāy-  
 ādīn adhikṛtya pravṛttam ity āhidāivikam, dāha-ḡitā-dy-uttham iti vibhā-  
 gaḥ. yady api sarvam eva duḥkham mānasam, tathā 'pi mano-mātra-  
 janyatvā-janyatvābhyām mānasatvā-mānasatva-viṣeṣaḥ. eṣām trividha-  
 15 duḥkhānām yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādhāranyena niḥṣeṣato  
 nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthaḥ, puruṣāṇām buddher iṣṭa ity  
 avāntara-vākyā-rthaḥ. tatra sthūlam duḥkham vartamānā-vastham, tac  
 ca dvitīya-kṣaṇād upari svayam eva naṅkṣyati; ato na tatra jñānā-peksā;  
 atītam tu prāg eva naṣṭam iti na tatra sādhanā-peksa 'ti pariṣeṣād anāgatā-  
 20 'vastha-sūkṣma-duḥkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati.  
 tathā ca Yoga-sūtram: "heyam duḥkham anāgatam" iti. nivṛttiḥ ca na  
 nāḡo, 'pi tv atīta-vasthā; dhvaṅsa-prāgabhāvayor atīta-nāgatā-vasthā-  
 svarūpatvāt; sat-kārya-vādidbhir abhāvā-naṅgikārāt. «nanu kadācid apy  
 avartamānam anāgataṁ duḥkham aprāmāṇikam; ataḥ kha-puṣpa-nivṛtti-  
 25 vat tan-nivṛtter na puruṣārthatvam yuktam» iti. māi 'vam! sarvatra hi  
 sva-sva-kārya-janana-ḡaktir yāvad-dravya-sthāyini 'ti Pātaṅjale siddham;  
 dāhā-di-ḡakti-ḡuṇyasyā 'gny-ādeḥ kvāpy adarṣanāt. sā ca ḡaktir anāgatā-  
 'vastha-tat-tat-kārya-rūpā; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty  
 api gīyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate;  
 30 tan-nivṛttiḥ ca puruṣārtha iti. jīvan-mukti-daḡyām ca prārabdha-karma-  
 phalā-tiriktānām duḥkhānām anāgatā-vasthānām bījā-khyānām dāho,  
 videha-kāivalye tu cittena saha vināḡa ity avāntara-viṣeṣaḥ. bīja-dāhaḡ cā  
 'vidyā-sahakāry-uccheda-mātram; jñānasyā 'vidyā-mātro-ccchedakatvasya  
 loke siddhatvāt. ata eva cittena sahāi 'va duḥkhasya nāḡaḥ; jñānasya  
 35 sākṣād duḥkhā-di-nāḡakatve pramāṇā-bhāvād iti.

«nanu tathā 'pi duḥkha-nivṛttir na puruṣārthaḥ sambhavati; duḥ-  
 khasya citta-dharmatvena puruṣe tan-nivṛtṭy-asambhavāt; duḥkha-nivṛtti-  
 ḡabdasya duḥkhā-nutpādā-rthakatve 'pi puruṣe tasya nitya-siddhatvāt.  
 yat tu <kapṭha-cāmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā  
 40 syād> iti, tan na; evam api pumān nirduḥkha iti ḡravaṇa-manano-ttaram  
 duḥkha-hānā-rtham nididhyāsanā-dāu pravṛtṭy-anupapatteḥ. bahv-āyāsa-

sādhye hy upāye phala-niṣcayād eva pravṛttir bhavati; prakṛte tu ṣṛavaṇa-  
mananābhyām siddhatva-jñānān nā 'prāmānya-jñānā-'nāskanditaḥ phalasyā  
'siddhatva-niṣcayo 'stī 'ti. kiṃ ca bhavatu kadācid bhramā-'dinā puruṣe-  
'cehā-viṣayatvaṃ duḥkhā-'bhāvasya; ṣṛutis tu moha-nācinī katham sid-  
dhasya phalatvam pratipādayet: "tarati ṣokam ātma-vid," "vidvān harṣa- 5  
ṣokāu jahātī" 'ty-ādir» iti?

atro 'cyate: "na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas  
tad-yogād ṛta" iti heya-hetv-avadhāraka-sūtreṇai 'vā 'yam pūrva-pakṣaḥ  
samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe staḥ;  
anyathā taylor bhogyatvā-nupapatteḥ. sukhā-'di-grahaṇaṃ hi bhogo, 10  
grahaṇaṃ ca tad-ākārātā. sā ca kūṭastha-citāu buddher arthā-'kāra-vat  
pariṇāmo na sambhavatī 'ty agatyā pratibimba-svarūpatāyām eva pary-  
avasyati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti  
Yoga-sūtreṇo 'ktaḥ. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py  
anu-tapyata iva dṛcyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-ṣabdena 15  
viṣiṣyāi 'va tāpā-'di-duḥkhasya pratibimba uktaḥ. ata eva ca puruṣasya  
buddhi-vṛtty-uparāge sphaṭikaṃ dṛṣṭāntaṃ sūtra-kāro vakṣyati "kusuma-  
vac ca maṇir" iti. vedāntibhir api cetane 'dhyastatayāi 'va dṛṣya-bhānam  
ucyate; sa cā 'dhyāsaḥ pratibimbaṃ vinā na ghaṭeta; jñāna-mātrasyā  
'dhyāsatva ātmācṛayāt: adhyāsāj jñānaṃ, jñānaṃ eva cā 'dhyāsa iti. tad 20  
etat smaryate 'pi:

"tasmiṃ cid darpane sphāre samastā vastu-dṛṣṭayah;  
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

atra hi dṛṣṭi-ṣabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaḥ  
ca tat-tad-upādhiṣu bimbā-'kāraḥ citta-pariṇāma iti. tasmāt pratibimba- 25  
rūpeṇa puruṣe duḥkha-sambandho bhogā-'khyo 'sti. atas tenāi 'va rūpeṇa  
tan-nivṛtteḥ puruṣārthatvaṃ yuktaṃ. ata eva duḥkham mā bhuñjīye 'ti  
prārthanā 'py ā-pāmarāṃ dṛcyate. tac ca duḥkha-bhoga-nivṛtteḥ puru-  
ṣārthatvam anya-ṣeṣatayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthaḥ;  
duḥkha-nivṛttis tu kaṇṭakā-'di-nivṛtti-vat tādarthyaena, na svataḥ puru- 30  
ṣārthaḥ. evaṃ sukham api na svataḥ puruṣārthaḥ, kiṃ tu tad-bhoga eva.  
tad idaṃ duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṃ Yoga-bhāṣye Vyāsa-devāir  
uktaṃ: "tasmin nivṛtte puruṣaḥ punar idaṃ tāpa-trayaṃ na bhuṅkta" iti.  
ataḥ ṣṛutāv api duḥkha-nivṛtteḥ puruṣārthatvaṃ viṣayatā-sambandhenāi  
'va bodhyam. tad etad Yogavārttike prapañcitam asmābhir iti dik. tad 35  
evam anena sūtreṇa vyūha-dvayaṃ saṃkṣepeṇo 'ddiṣṭaṃ, vistaras tv  
anayoḥ paṇḍād bhavite 'ti.

ataḥ paraṃ vakṣyamānasya hāno-'pāya-vyūhasyā 'kāṅkṣā-'rthaṃ tad-  
itāreṣāṃ hāno-'pāyatvam pratyācāṣṭe sūtra-jātena:

na dr̥ṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-darṣanāt. 2.

lāukikād upāyād dhanā-'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutah? dhanā-'dinā duḥkhe nivṛtte paçcād dhanā-'di-kṣaye punar api duḥkhā-'nuvṛtti-darṣanād ity arthaḥ. tathā ca çrutih "amṛtatvasya tu nā  
5 'çā 'sti vittene" 'ty-ādih.

« nanv evaṃ dhanā-'dy-arjanasya kuñjara-çāuca-vad duḥkhā-'nivarta-  
katve katham tatra pravṛtṭih? » tatrā 'ha :

prātyahika-kṣut-pratikāra-vat tat-pratikāra-ceṣṭanāt puruṣār-  
thatvam. 3.

10 dr̥ṣṭa-sādhana-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva  
nā 'sti, yathā-katham-eit puruṣārthatvam tv asty eva. kutah? prātyahi-  
kasya kṣud-duḥkhasya nirākaraṇa-vad eva tena dhanā-'dinā duḥkha-nirā-  
karaṇasya ceṣṭanād anveṣanād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir  
upapadyata iti bhāvaḥ. kuñjara-çāucā-'dikam apy āpāta-duḥkha-nivarta-  
15 katayā manda-puruṣārtho bhavaty eve 'ti.

sa ca dr̥ṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha :

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyaḥ pra-  
māṇa-kuçalāih. 4.

sa ca dr̥ṣṭa-sādhana-jo duḥkha-pratikāro duḥkhā-'duḥkha-viveka-çāstrā-  
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyaḥ. kutah? sarvā-'sambhavāt sarva-  
duḥkheṣu dr̥ṣṭa-sādhanaih pratikāra-'sambhavāt. yatrā 'pi sambhavas,  
tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaçyakatvam āha : sambhave  
'pī 'ti ; sambhave 'pi dr̥ṣṭo-'pāya-nāntarīyakā-'di-duḥkha-samparkā-'vaçyam-  
bhāvād ity arthaḥ. tathā ca Yoga-sūtram : " parināma-tāpa-saṃskāra-  
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina " iti.

« nanu dr̥ṣṭa-sādhana-janye sarvasminn eva duḥkha-pratikāre duḥkha-  
sambheda-nīyamo 'prayojakaḥ ; tathā ca smaryate :

“ yan na duḥkkena sambhinnam na ca grastam anantaram  
abhilāṣo-'panītam ca, tat sukham svaḥ-padā-'spadam ” iti. »

30 tatrā 'ha :

utkarṣād api mokṣasya, sarvo-'tkarṣa-çruteḥ. 5.

dr̥ṣṭa-sādhana-'sādhyasya mokṣasya dr̥ṣṭa-sādhana-sādhyā-rājyā-'dibhya  
utkarṣāt teṣu duḥkha-sattā 'vadhāryate ; api-çabdāt triguṇā-'tmakatvā-'der  
api mokṣasyo 'tkarṣe pramāṇam sarvo-'tkarṣa-çruter iti ; “ na ha vāi  
35 saçarīrasya sataḥ priyā-'priyayor apahatir asti ; açarīram vāva santam priyā-  
'priye na spr̥ṣata ” ity-ādinaḥ videha-kāivalyasyo 'tkarṣa-çruter ity arthaḥ.

«nanu mā bhavatu dṛṣṭa-sādhanaṁ atyanta-duḥkha-nivṛttiḥ; adṛṣṭa-sādhanaṁ tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛtā abhūme” ’ty-ādi-ṣṛuter» iti. tatra ’ha :

**aviṣeṣaḥ co ’bhayoḥ. 6.**

ubhayor eva dṛṣṭā-dṛṣṭayor atyanta-duḥkha-nivṛtṭy-asādhakatve ya- 5  
thokta-tad-dhetutve cā ’viṣeṣa eva mantavya ity arthaḥ. etad eva Kāri-  
kāyām uktam :

“dṛṣṭavad ānuṣṛavikaḥ; sa hy aviṣuddhi-kṣayā-’tiṣaya-yukta” iti.

guror anuṣṛūyata ity anuṣṛavo vedāḥ; tad-vihita-yāgā-’dir ānuṣṛavikaḥ.  
sa dṛṣṭo-’pāya-vad evā ’viṣuddhyā hiṁsā-’di-pāpena vināṣi-sātiṣaya-phala- 10  
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṁsāyāḥ pāpa-janakatve  
balavad-anīṣṭā-’nanubandhi-’ṣṭa-sādhanaṁ-rūpasya vidhy-arthasyā ’nupa-  
pattir» iti cen, na; vāidha-hiṁsā-janyā-’niṣṭasye ’ṣṭo-’tpatti-nāntarīyakatvene  
’ṣṭo-’tpatti-nāntarīyaka-duḥkhā-’dhika-duḥkhā-’janakatva-rūpasya balavad-  
anīṣṭā-’nanubandhitvasya vidhy-añṣasyā ’kṣateḥ. yat tu «vāidha-hiṁsā- 15  
’tirikta-hiṁsāyā eva pāpa-janakatvam» iti, tad asat; samkoce pramāṇā-  
’bhāvāt; Yudhiṣṭhirā-’dīnām sva-dharme ’pi yuddhā-’dāu jñāti-vadhā-’di-  
pratyavāya-parihārāya prāyaścitta-ṣṛavaṇāc ca;

“tasmād yāsyāmy ahaṁ, tāta, dṛṣṭve ’mam duḥkha-saminidhim

trayī-dharmam adharmā-’dhyam kimpāka-phala-saminibham” 20

iti Mārkaṇḍeya-vacanāc ca. “ahiṁsan sarva-bhūtāny anyatra tīrthebhya”  
iti ṣṛutis tu vāidhā-’tirikta-hiṁsā-nivṛtṭer iṣṭa-sādhanaṁ eva vakti, na tu  
vāidha-hiṁsāyā anīṣṭa-sādhanaṁ-’bhāvam apī ’ty-ādikaṁ Yogavārttike  
draṣṭavyam iti dik.

“na karmaṇā na prajāyā dhanena, tyāgenāi ’ke amṛtatvam ānaṣur” iti, 25

“tam eva viditvā ’ti mṛtyum eti, nā ’nyaḥ panthā vidyate ’yanāye”

’ty-ādi-ṣṛuti-virodhena tu soma-pānā-’dibhir amṛtatvaṁ gāuṇam eva man-  
tavyam;

“ā-bhūta-samplavaṁ sthānam amṛtatvaṁ hi bhāṣyata”

iti Viṣṇupurāṇāt.

30

tad evaṁ dṛṣṭā-dṛṣṭo-’pāyayoh sākṣāt-parama-puruṣārthā-’sādhanaṁ  
sādhite tad-upāyā-’kāṅkṣāyām viveka-jñānam upāyo vaktavyaḥ. tatra  
viveka-jñānam avivekā-’khyā-duḥkha-hetū-’cheda-dvārāi ’va hāno-’pāya ity  
āṣayenā ’dāv avivekam eve ’tara-pratiṣedhena heya-hetutayā pariṣeṣayati  
praghaṭṭakena : 35

**na svabhāvato baddhasya mokṣa-sādhano-’padeṣa-vidhiḥ. 7.**

duḥkhā-’tyanta-nivṛtṭer mokṣatvasya ’ktatayā bandho ’tra duḥkha-yoga  
eva. tasya bandhasya puruṣe na svābhāvikatvaṁ vakṣyamāṇa-lakṣaṇam asti,

yato na svabhāvato baddhasya mokṣāya sādhanā-padeṣasya grāntasya vidhir anuṣṭhānam niyojyānam ghaṭate. na hy agneḥ svābhāvikād āuṣṇyān mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ. tad uktam Īṣvara-gītāyām :

- 5 “yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,  
na hi tasya bhaven muktir janmā-'ntara-ṣatāir apī” 'ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat svābhāvikam iti svābhāvikatva-lakṣaṇam.

- «nanu sarvado 'palambhā-'patter duḥkhasya svābhāvikatva-ṣaṅkāi 'va  
10 nāstī» 'ti cen, na; triṣuṇā-'tmakatvena cittasya duḥkha-svabhāvatve 'pi  
sattvā-'dhikyenā 'bhībhavāt sadā duḥkhā-'nupalabdhi-vad ātmano'pi tad-  
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādidbhir bāuddhāiḥ citta-  
syāi 'vā 'tmatā-'bhyupagamāc ca. «athāi 'vam ātma-nāṣād eva mokṣo 'stv»  
iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikarāṇyenāi  
15 'va mokṣasya puruṣārthatvād iti.

«bhavatv ananuṣṭhānam, tena kim?» ity ata āha :

**svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.**

svabhāvasya yāvad-dravya-bhāvitvān mokṣā-'sambhavana tat-sādhanā-padeṣṭṛ-ṣruter ananuṣṭhāna-lakṣaṇam aprāmāṇyam syād ity arthaḥ.

- 20 «nanu ṣruti-balād evā 'nuṣṭhānam syāt?» tatrā 'ha :  
nā 'ṣakyo-'padeṣa-vidhir, upadiṣṭe 'py anupadeṣaḥ. 9.

nā 'ṣakyāya phalāyo 'padeṣasyā 'nuṣṭhānam sambhavati, yata upadiṣṭe  
'pi vihite 'py aṣakyasyo 'pāye sa upadeṣo na bhavati, kim tū 'padeṣā-'bhāsa  
eva; bādhitam artham vedo 'pi na bodhayatī 'ti nyāyād ity arthaḥ.

- 25 atra ṣaṅkate :

**ṣukla-pāṭa-vad bīja-vac cet, 10.**

- «nanu svābhāvikasyā 'py apāyo dr̥ṣyate, yathā ṣukla-pāṭasya svābhā-  
vikam ṣaṅklyam rūṣeṇā 'panīyate, yathā ca bījasya svābhāviky apy aṅkura-  
ṣaktir agninā 'panīyate; ataḥ ṣukla-pāṭa-vad bīja-vac ca svābhāvikasya  
30 bandhasyā 'py apāyaḥ puruṣe sambhavatī 'ti tadvad eva tat-sādhanā-  
'padeṣaḥ syād» iti ced ity arthaḥ.

samādhate :

**ṣakty-udbhavā-'nuddbhavābhyām nā 'ṣakyo-'padeṣaḥ. 11.**

- ukta-dr̥ṣṭāntayor api nā 'ṣakyāya svābhāvikā-'pāyāyo 'padeṣo lokānam  
35 bhavati. kutaḥ? ṣakty-udbhavā-'nuddbhavābhyām. dr̥ṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çāuklyā-'ñkura-  
çaktyor apāyo bhavati; rajakā-'di vyāpārāir yogi-saṃkalpā-'dibhiḥ ca  
rakta-paṭa-bhr̥ṣṭa-bījayoḥ punaḥ çāuklyā-'ñkuraçakty-āvirbhāvād ity arthaḥ.  
« nanv evam puruṣe 'pi duḥkha-çakti-tirobhāva eva mokṣo 'stv » iti cen,  
na; duḥkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti- 5  
smṛtyoḥ puruṣārthatva-siddheḥ ca, na tu dr̥ṣṭāntayor iva tirobhāva-mātrasye  
'ti. kim ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogī-'çvara-  
saṃkalpā-'dinā çakty-udbhavasya bhr̥ṣṭa-bījeṣv iva mukteṣv api sambhavenā  
'nirmokṣā-'pattir iti.

svabhāvato bandham nirākṛtya nimittebhyo 'pi bandham apākaroti 10  
sūtra-jātena. puruṣe duḥkhasya nāimittikatve 'pi jñānā-'dy-upāyo-'chedya-  
tvam na ghaṭeta; anāgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-  
tvād ity āçayena nāimittikatvam nirākriyate .

**na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.**

nā 'pi kāla-sambandha-nimittakaḥ puruṣasya bandhaḥ. kutaḥ? vyāpino 15  
nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-  
sambandhāt; sarvā-'vacchedena sadā sakala-puruṣāṇām bandhā-'patter ity  
arthaḥ. atra ca prakaraṇe kāla-deça-karmā-'dinām nimittatva-sāmānyam  
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kim tu yan nāimittikatvam  
pākaja-rūpā-'di-van nimitta-janyatvam, tad eva bandhe pratiśidhyate, pu- 20  
ruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. « nanu kālā-'di-nimittakatve  
'pi sahakāry-antara-sambhavā-'sambhavābhyām vyavasthā syād » iti ced,  
evam sati yat-samyoge saty avaçyam bandhas, tatrāi va sahakāriṇi lāgha-  
vād bandho yuktaḥ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py  
upapatter iti kṛtam nāimittikatvene 'ti. 25

**na deça-yogato 'py asmāt. 13.**

deça-yogato 'pi na bandhaḥ. kutaḥ? asmāt pūrva-sūtro-'ktān muktā-  
'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

**nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.**

saṅghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato 30  
'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt; acetana-  
dharmatvād ity arthaḥ. anya-dharmasya sākṣād anya-bandhakatve 'tipra-  
saṅgāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

« nanu puruṣasyā 'py avasthāyām kim bādhakam? » tatrā 'ha:

**asaṅgo 'yam puruṣa iti. 15.**

35

iti-çabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātra-



dharmatvam iti pūrva-sūtrenā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-svīkāre vikāra-hetu-saṃyogā-'khyāḥ saṅgaḥ prasajyete 'ti bhāvaḥ. asaṅgate ca ṣṛtiḥ: "sa yad atra kimcit paçyaty, ananvāgatas tena bhavati; asaṅgo hy ayam puruṣa" iti. saṅgaç ca saṃyoga-mātram na bhavati; kāla-deça-  
5 sambandhasya pūrvam uktatvāt; ṣṛuti-smṛtiṣu padma-pattra-stha-jalene 'va padma-pattrasya 'saṅgatāyāḥ puruṣā-'saṅgatāyām dṛṣṭāntatā-çravanāc ca.

**na karmanā, 'nya-dharmatvād atiprasakteç ca. 16.**

na vihita-niṣiddha-karmanā 'pi puruṣasya bandhaḥ; karmanām anātma-dharmatvāt; anya-dharmanā sāksād anyasya bandhe ca muktasyā 'pi  
10 bandhā-'patteḥ. «nanu sva-svo-'pādhi-karmanā bandhā-'ṅgīkāre nā 'yam doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-'dāv api duḥkha-yoga-rūpa-bandhā-'patteç ce 'ty arthaḥ. saḥakāry-antara-vilambato vilamba-kalpanam ca prāg eva nirākṛtam "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evam duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaranyā-  
15 'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca. kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçāṅkāyām āha:

**vicitra-bhogā-'nupapattir anya-dharmatve. 17.**

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-'n-upapattiḥ. puruṣasya hi duḥkha-yogam vinā 'pi duḥkha-sāksātkārā-'khyā-  
20 bhoga-svīkāre sarva-puruṣa-duḥkhā-'dīnām sarva-puruṣa-bhogyatā syān, niyāmakā-'bhāvāt. tataç cā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte 'ty-ādi-rūpa-bhoga-vāicitryam no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-'papattaye bhoga-niyāmakatayā duḥkhā-'di-yoga-rūpo bandhaḥ puruṣe 'pi svīkāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo  
25 'ktam. pratibimbaç ca svo-'pādhi-vṛtter eva bhavati 'ti na sarva-puṃsām sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayam siddhāntaḥ siddhaḥ. citte ca puruṣasya svatvam sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu  
30 «cittasyāi 'va bandha-mokṣāu, na puruṣasye» 'ti ṣṛuti-smṛtiṣu gīyate, tad bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādāya bodhyam.

sāksāt-prakṛti-nimittakatvam api bandhasya 'pākaroti:

**prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.**

«nanu prakṛti-nimittād bandho bhavaty» iti cen, na, yatas tasyā api bandhakatve saṃyoga-pāratantryam uttara-sūtre vakṣyamāṇam asti. saṃ-  
35 yoga-viçeṣam vinā 'pi bandhakatve pralayā-'dāv api duḥkha-bandha-prasaṅgād ity arthaḥ.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate 'ty arthaḥ.

ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṃyoga-viṣeṣād āupādhiko bandho, 'gni-saṃyogāj jalāu-ṣṇya-vad iti sva-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

**na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād ṛte. 19.**

5

tasmāt tad-yogād ṛte prakṛti-saṃyogaṃ vinā na puruṣasya tad-yogo bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-<sup>1</sup>pādhikatva-lābhāya naḥ-dvayena vakro-'ktiḥ. yadi hi bandhaḥ prakṛti-saṃyoga-janyaḥ syāt pākaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-<sup>2</sup>der duḥkha-nāçakatvaṃ kalpyam; kāraṇa-nāçasya kārya-<sup>3</sup>10 nāçakatāyāḥ klptatvena tenāi 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir hi duḥkhā-<sup>4</sup>der upādānam. ato dīpa-çikhā-vat kṣaṇa-bhaṅgurāyā vṛtter āçu-vināçitvenāi 'va tad-dharmāṇāṃ duḥkhe-'cchā-'dīnām āçu-vināçali sambhavatī 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nāimittiko ve 'ti. tathā saṃyoga-nivṛttir eva sāksād <sup>15</sup>dhāno-'pāya ity api vakro-'kti-phalam. tathā ca smṛtiḥ :

“yathā jvalad-grhā-'çliṣṭa-grhaṃ vicchidya rakṣyate,  
tathā sadoṣa-prakṛti-vicchinno 'yam na çocati” 'ti.

vāiṣeṣikāṇāṃ iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṃ nitye 'ty-ādi. yathā svabhāva-çuddhasya sphaṭikasya rāga-<sup>20</sup> yogo na japā-yogaṃ vinā ghaṭate, tathāi 'va nitya-çuddhā-'di-svabhāvasya puruṣasyo 'pādhi-saṃyogaṃ vinā duḥkha-saṃyogo na ghaṭate; svato duḥkhā-'dy-asambhavād ity arthaḥ. tad uktam Sāure :

“yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāiḥ  
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” iti.

25

nityatvaṃ kālā-'navacchinnatvaṃ, çuddhā-'di-svabhāvatvaṃ ca nitya-çuddhatvā-'dikam. tatra nitya-çuddhatvaṃ sadā-pāpa-puṇya-çūnyatvaṃ, nitya-buddhatvaṃ alupta-cid-rūpatvaṃ, nitya-muktatvaṃ sadā-pāramārthika-duḥkhā-'yuktatvaṃ. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-çuddhatvā-'dāu ca çrutir “āyam ātmā <sup>30</sup>san-mātro nityaḥ çuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādiḥ. «nanv asya manana-çāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād ṛta ity anena nitya-çuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyā-'di-<sup>35</sup>darçaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṃ vinā <sup>35</sup>duḥkhā-'dy-akhila-vikārāir yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvaṃ eva yuktaṃ lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vā 'nvaya-vyatirekābhyāṃ ca. na punar antar-vikāreṣu manaso nimittatvaṃ ātmanaç co 'pādānatvaṃ yuktaṃ;

kāraṇa-dvaya-kalpane gāuravāt. « nanv ahaṃ sukhī duḥkhī karomī 'ty-  
ādy-anubhavād ātmano vikāro-'pādānatva-siddhir » iti cen, na; ahaṃ gāura  
ity-ādi-bhrama-ṣatā-'ntahpātītvenā 'prāmānya-ṣaṅkā-'skanditatayo 'kta-pra-  
tyakṣāṇām ukta-tarkā-'nugṛhītā-'numānā-'pekṣayā durbalatvāt. ātmanaḥ  
5 cin-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyāi 'va 'rthaḥ  
Kārikayā 'py uktaḥ :

“ tasmāt tat-saṃyogād acetanaṃ cetanāvad iva līṅgaṃ,  
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsina ” iti.

kartṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palakṣaṇam. tathā Yoga-sūtre  
10 'py asya sūtrasyāi 'vā 'rtha uktaḥ : “ draṣṭi-dṛṣṭayoh saṃyogo heya-hetur ”  
iti; Gītāyām ca :

“ puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān ” iti.

prakṛti-sthaḥ prakṛtāu saṃyuktaḥ. tathā ca ṣrutāv api :

“ ātme-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa ” iti.

15 na ca « kālā-'di-vad eva prakṛti-saṃyogo 'pi muktā-'mukta-puruṣa-  
sādhāraṇatayā katham bandha-hetur » iti vācyam; janmā-'para-nāmnah  
sva-sva-buddhi-bhāvā-'panna-prakṛti-saṃyoga-viṣeṣasyāi 'vā 'tra saṃyoga-  
ṣabdā-'rthatvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātavāt; buddhi-vṛtty-  
upādhiṇāi 'va puruṣe duḥkha-yogāc ca. vāiṣeṣikā-'di-vad eva bhoga-  
20 janakatā-'vacchedakatvenā 'ntahkaraṇa-saṃyoge vāijātyaṃ cā 'smābhir api  
'ṣtam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svatvaṃ ca sva-bhukta-  
vṛtti-vāsanā-vattvam. yat-kiṃcid-vṛtti-tat-saṃskāra-pravāho 'py anādir;  
ataḥ sva-svāmi-bhāva-vyavasthitih. kaṣcit tu « prakṛti-puruṣayoh saṃyogā-  
'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajyeyātām; ato 'trā 'viveka eva  
25 yoga-ṣabdā-'rtho, na tu saṃyoga » iti. tan na; “ tad-yogo 'py avivekā ”  
iti sūtreṇā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamāṇatvāt;  
“ sva-svāmi-ṣaktyoh svarūpo-'palabdhi-hetuḥ saṃyogas, ” “ tasya hetur  
avidye ” 'ti sūtrābhyām Pātāñjale 'pi saṃyoga-hetutvasyāi 'vā 'vidyāyā  
uktatvāc ca. kiṃ ca vivekā-'bhāva-rūpasyā 'vivekasya saṃyogatve pralayā-  
30 'dāv api prakṛti-puruṣa-saṃyoga-sattvena bhogā-'dy-āpattiḥ. mithyājñāna-  
rūpasyā 'vivekasya ca saṃyogatve ātmā-'craṇaḥ; pum-prakṛti-saṃyogasyā  
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ; sa ca  
saṃyoga evā, 'nyasyā 'prāmāṇikatvāt. saṃyogaḥ ca na pariṇāmaḥ; sāmānya-  
guṇā-'tirikta-dharmo-'tpattyāi 'va pariṇāmitva-vyavahārāt; anyathā kūṭa-  
35 sthasya sarvagatatva-rūpa-vibhūtvā-'nupapatteḥ. nā 'pi saṃyoga-mātraṃ  
saṅgaḥ; pariṇāma-hetu-saṃyogasyāi 'va saṅga-ṣabdā-'rthatvāyā uktatvād iti.  
« nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ  
saṃyogo ghaṭata » iti cen, na; prakṛteḥ paricchinā-'paricchinna-trividha-  
guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṃyogo-

'tpatteḥ sambhavāt; ṣṛuti-smṛti-siddhatvāt prakṛti-saṃyoga-kṣobhayor iti. etac ca Yogavārtike prapañcitam asmābhiḥ. aparas tu « bhogya-bhoktr-yogyatāi 'vā 'nayoh saṃyoga » ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-'nupapatteḥ; anityatve kim aparāddham saṃyogena, pariṇāmitvā-'patteḥ samānatvāt? bhogya-bhoktr-yogyatāyāḥ saṃyoga-rūpa- 5 tvasya sūtrā-'diṣv anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt saṃyoga-viṣeṣa evā 'tra bandhā-'khyā-heya-hetutayā sūtra-kārā-'bhipreta iti svayam bandha-hetur avadhāritaḥ.

idānīm nāstikā-'bhipretā api bandha-hetavo nirākartavyāḥ. tatra

“ṣaḍ-abhijñō daṣa-balo 'dvaya-vādī vināyaka ”

10

ity-Anuṣāsanā-'di-siddhāḥ kṣaṇika-vijñānā-'tma-vādinō bāuddha-prabhedā evam āhuḥ: « nā 'sti prakṛty-ādi bāhyaṃ vastu, yena tat-saṃyogād āupādhikas tāttviko vā bandhaḥ syāt; kim tu kṣaṇika-vijñāna-saṃtāna-mātram advitīyaṃ tattvam; anyat sarvaṃ sāmivṛtikam, sāmivṛtiḥ cā 'vidyā mithyā-jñānā-'khyā; tata eva bandha » iti. tathā ca tāir uktam: 15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarṣaṇāṁ  
grāhya-grāhaka-sānvitti-bhedavān iva lakṣyata ” iti.

tan-matam ādāu nirākriyate:

**nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.**

api-ṣabdaḥ pūrvokta-kālā-'dy-apekṣayā. avidyāto 'pi na sāksād bandha- 20 yogo 'dvāita-vādinām; teṣāṃ avidyāyā apy avastutvena tayā bandhā-'nāucityāt. na hi svāpna-rajjvā bandhanam dṛṣṭam ity arthaḥ. « bandho 'py avāstava » iti cen, na; svayam sūtra-kāreṇa nirākariṣyamānatvāt; vijñānā-'dvāita-ḥṛavaṇo-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-virodhāc ca; bandha-mithyātva-ḥṛavaṇena bandha-nivṛtty-ākhyā-phala-siddhatva- 25 niṣṇāyāt tad-artham bahv-āyāsa-sādhyā-yogā-'nuṣṭhānā-'sambhavād iti.

**vastutve siddhānta-hāniḥ. 21.**

yadi cā 'vidyāyā vastutvaṃ svīkriyate, tadā svā-'bhyupagatasyā 'vidyā-'nṛtatvasya hānir ity arthaḥ.

**vijātiya-dvāitā-'pattiḥ ca. 22.**

30

kim cā 'vidyāyā vastutve kṣaṇika-vijñāna-saṃtānād vijātiyaṃ dvāitam prasajyeta; tac ca bhavatām aṇiṣṭam ity arthaḥ. saṃtānā-'ntaḥpāti-vyakti-nām ānanyat sajātiya-dvāitam iṣyata eve 'ty āḥayena vijātiye 'ti viṣeṣaṇam. « nanv avidyāyā api jñāna-viṣeṣatvād avidyāyā 'pi katham vijātiya-dvāitam » 35 iti cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālīnatayā vāsanā-rūpā-'vi-  
dyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyāi

've 'ti. ebhiḥ ca sūtrāir Brahma-mīmāṃsā-siddhānto nirākriyata iti bhramo  
na kartavyaḥ; Brahma-mīmāṃsāyām kenā 'pi sūtreṇā 'vidyā-mātrato ban-  
dhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmāṃsāyā  
abhipretasyā 'vibhāga-lakṣaṇā-'dvāitasyā 'vidyā-'di-vāstavatve 'py avirodhāc  
5 ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasyā 'tra līṅgam  
dṛṣyate, tat teṣāṃ api vijñāna-vādy-ekadeṣitayā yuktam eva

"māyāvādam asac-chāstram pracchannam bāuddham eva ca  
mayāi 'va kathitaṃ, devi, kalāu brāhmaṇa-rūpiṇe"

'ty-ādi-Padmapurāṇa-stha-Īśa-vākya-paramparābhyah. na tu tad vedānta-  
10 matam;

"vedā-'rtha-van mahā-śāstram māyāvādam avāidikam"

iti tad-vākya-ṣeṣād iti. māyā-vādinā 'tra ca na sāksāt prativāditvaṃ,  
vijātiye 'ti viṣeṣaṇa-vāiyarthiāt; māyā-vāde sajātiya-dvāitasyā 'py an-  
abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-  
15 vyavasthāi 'va sāksān nirākriyate; anayāi 'va ca rītyā navīnānām api  
pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-  
hetutvaṃ nirākṛtaṃ veditavyam. asman-mate tv avidyāyāḥ kūṭastha-  
nityatā-rūpa-pāramārthikatvā-'bhāve 'pi ghaṭā-'di-vad vāstavatvena vakṣya-  
māṇa-saṃyoga-dvārā bandha-hetutve yathokta-bādhā-'navakāṇaḥ. evaṃ  
20 yoga-mate brahma-mīmāṃsā-mate 'pi 'ti.

ṣaṅkate :

**viruddho-'bhaya-rūpā cet. 23.**

«nanu viruddhaṃ yad ubhayaṃ sad asac ca sad-asad-vilakṣaṇaṃ vā,  
tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-'dvāita-bhaṅga »  
25 iti ced ity arthaḥ. svayaṃ tu sad-asattvaṃ prapañcasya yad vakṣyati, tatra  
sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti  
sūcayitum viruddha-pado-'pādānam.

pariharati :

**na tādṛk-padārthā-'pratīteḥ. 24.**

30 sugamam. api cā 'vidyāyāḥ sāksād eva duḥkha-yogā-'khyā-bandha-  
hetutve jñānenā 'vidyā-kṣayā-'nantaram prārabdha-bhogā-'nupapattiḥ ;  
bandha-paryāyasya duḥkha-bhogasya kāraṇa-nāṣād iti. asmad-ādi-mate tu  
nā 'yam doṣaḥ ; saṃyoga-dvārāi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt.  
janmā-'khyāḥ ca saṃyogaḥ prārabdha-samāptiṃ vinā na naṣyati 'ti.

35 punaḥ ṣaṅkate :

**na vayaṃ ṣaṭ-padārtha-vādinā vāiṣeṣikā-'di-vat. 25.**

«nanu vāiṣeṣikā-'dy-āstika-van na vayaṃ ṣaṭ-śoḍaṣā-'di-niyata-padārtha-

vādinah. ato 'pratīto 'pi sad-asad-ātmakaḥ sad-asad-vilakṣaṇo vā padārtho 'vidye 'ty abhyupeyam » iti bhāvaḥ.

pariharati :

anīyatatve 'pi nā 'yāuktikasya saṃgraho, 'nyathā bālo-'nmattā-'di-samatvam. 26.

5

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-virud-dhasya sad-asad-ātmaka-padārthasya saṃgraho bhavad-vacana-mātrāc chi-ṣyānāṃ na sambhavati ; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya saṃgrahaḥ syād ity arthaḥ. ṣruty-ādikaṃ cā 'smiṃ arthe sphuṭaṃ nā 'sti ; yukti-virodhena ca saṃdigdha-ṣruter arthā-'ntara-siddhir iti bhāvaḥ. 10

“ nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā  
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī ”

'ty-ādi-Sāurā-'di-vākyānāṃ tv ayam arthaḥ :

“ vikāra-jananīm māyām aṣṭa-rūpām ajām dhruvām ”

ity-ādi-ṣrutī-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15  
pūrva-vikāra-rūpāḥ prati-kṣaṇam apāyāt ; nā 'pi paramārthā-'satī bhavaty,  
artha-kriyā-kāritvena ṣaṣṭa-ṣṭa-vilakṣaṇatvāt ; nā 'pi tad-ubhayā-'tmikā  
virodhāc ca. ataḥ sad-asadbhyām anirvācyā saty eve 'ty asaty eve 'ti ca  
nirdhāryo 'padeṣṭum aṣṭakā ; kiṃ tu mithyā-bhūtā layā-'khyā-vyāvahārikā-  
'sattva-vatī pariṇāmi-nityatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20  
'gre prapañcayisyāma iti dik. etat-prakaraṇo-'panyastāni ca sarvāṇy eva  
dūṣaṇāṇy ādhunike 'pi māyā-vāde yojanīyāni.

apare nāstikā āhuḥ : « kṣaṇikā bāhya-viśayāḥ santi, teṣāṃ vāsanayā  
jīvasya bandha » iti. tad api dūṣayati :

nā 'nādi-viśayo-'parāga-nimittako 'py asya. 27.

25

asyā 'tmanah pravāha-rūpeṇā 'nādir yā viśaya-vāsanā, tan-nimittako  
'pi bandho na sambhavati 'ty arthaḥ.

nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

atra hetum āha :

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deṣa- 30  
vyavadhānāt, Sruḥna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinno dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na  
bāhya-viśayeṇa saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ?  
Sruḥna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānāt ity arthaḥ. saṃ-  
yoge saty eva hi vāsanā-'khyā uparāgo drṣṭaḥ ; yathā mañjiṣṭhā-vastrayor, 35  
yathā vā puṣpa-sphaṭikayor iti.

api-ṣabdena sva-mate 'pi saṃyogā-'bhāvā-'diḥ samuccīyate.— Srughna-Pāṭaliputrāu viprakṛṣṭāu deṣa-viṣeṣāu.

« nanu bhavatām indriyāṇām ivā 'smākam ātmano viṣaya-deṣe gamanād viṣaya-saṃyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

5 dvayor eka-deṣa-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deṣe labdha-viṣayo-'parāgān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra ṇāṅkate :

adrṣṭa-vaṣāc cet, 30.

10 « nanv eka-deṣa-sambandhena viṣaya-saṃyoga-sāmye 'py adrṣṭa-vaṣād evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

15 kṣaṇikatvā-'bhyupagamād dvayor kartṛ-bhoktror eka-kālā-'sattvena no 'pakāryo-'pakāraka-bhāvaḥ; na kartṛ-niṣṭhā-'drṣṭena bhoktr-niṣṭho viṣayo-'parāgaḥ sambhavatī 'ty arthaḥ.

ṇāṅkate :

putra-karma-vad iti cet, 32.

20 « nanu yathā pitṛ-niṣṭhena putra-karmanā putrasyo 'pakāro bhavati, tadvad vyadhikarāṇenāi 'vā 'drṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

drṣṭāntā-'siddhyā pariharati :

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṃskriyeta. 33.

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra tan-mate garbhādhānam ārabhya jauma-paryantaṃ sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti drṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adrṣṭa-sāmānādhikarāṇyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'drṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-30 mate 'pi na drṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako vā bandho 'stv » ity āṣayenā 'paro nāstikaḥ pratyavatiṣṭhate :

sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.

bandhasye 'ti çeṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-  
'spadam bandhā-'di kṣaṇikam ; sattvāt ; dīpa-çikhā-'di-vad iti. na ca ghaṭā-  
'dāu vyabhicārāḥ ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṃ sthira-kāryā-  
'siddher iti.

samādhatte :

5

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam ; yad evā 'ham adrākṣaṃ, tad evā 'haṃ  
sprēṣāmī 'ty-ādi-pratyabhijñāyā sthāirya-siddheḥ kṣaṇikatvasya bādhāt ;  
pratīpakṣā-'numānena 'ty arthaḥ. tad yathā : bandhā-'di sthira ; sattvāt ;  
ghaṭā-'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratīpak- 10  
ṣatā. pradīpā-'dāu ca sūkṣmā-'neka-kṣaṇā-'nākalanena kṣaṇikatva-bhrama  
eva pareṣāṃ iti.

çruti-nyāya-virodhāc ca. 36.

“sad eva, sāumye, 'dam agra āsīt,” “tama eve 'dam agra āsīd” ity-  
ādi-çrutibhiḥ “katham asataḥ saj jāyete” 'ty-ādi-çrāntā-'di-yuktibhiḥ ca 15  
kārya-kāraṇā-'tmakā-'khila-prapañce kṣaṇikatvā-'numānasya virodhān na  
kṣaṇikatvaṃ kasyā 'pī 'ty arthaḥ.

drṣṭāntā-'siddheç ca. 37.

pradīpa-çikhā-'di-drṣṭānte kṣaṇikatvā-'siddheç ca na kṣaṇikatvā-  
'numānam ity arthaḥ.

20

kiṃ ca kṣaṇikatā-vādināṃ mṛd-ghaṭā-'di-sthale 'pi kārya-kāraṇa-bhāvaḥ  
pravṛtti-nivṛtṭi-anyathā-'nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoḥ na kārya-kāraṇa-bhāvaḥ. 38.

kiṃ yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kiṃ vā kramikayoḥ ?  
tatra nā 'dyo vinigamakā-'bhāvā-'dibhya iti bhāvaḥ.

25

nā 'ntya ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād  
api na kṣaṇika-vāde sambhavati kārya-kāraṇa-bhāvaḥ ; upādāna-kāraṇā-  
'nugatataiyāi 'va kāryā-'nubhavād ity arthaḥ.

30

upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha :

tad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-  
cārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.



tathā hi: yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāvas,  
tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenāi 'vo 'pādāno-'pādeyayoḥ  
kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos taylor  
viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyām na kārya-kāraṇa-  
5 bhāva-siddhir iti.

« nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātre-  
nāi 'va kāraṇatā 'stu. » tatrā 'ha :

**pūrva-bhāva-mātre na niyamaḥ. 41.**

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na  
10 syāt; nimitta-kāraṇānam api pūrva-bhāvā-'viśeṣāt. upādāna-nimittayor  
vibhāgaḥ sarva-loka-siddha ity arthaḥ.

apare tu nāstikā āhuḥ: « vijñānā-'tirikta-vastv-abhāvena bandho 'pi  
svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam asti » 'ti.  
tan-matam apākaroti :

15 **na vijñāna-mātram, bāhya-pratiteḥ. 42.**

na vijñāna-mātram tattvam; bāhyā-'rthānām api vijñāna-vat pratīti-  
siddhatvād ity arthaḥ.

« nanu lāghava-tarkeṇa svapnā-'di-drṣṭāntāir dṛṣyatva-hetuka-mithyā-  
tvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatām ṣṛu-  
20 ti smṛti apī staḥ: “cid dhī 'dam sarvam,”

“tasmād vijñānam evā 'sti, na prapañco na saṃsṛtir”

ity-ādī » iti. ato dūṣaṇā-'ntaram āha :

**tad-abhāve tad-abhāvāc chūnyam tarhi. 43.**

tarhi bāhyā-'bhāve cūnyam eva prasajyeta, na tu vijñānam api. kutaḥ?  
25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgāt;  
vijñāna-pratīter api bāhya-pratīti-vad avastu-viśayatvā-'numāna-sambhavāt;  
vijñāna-prāmāṇyasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānam  
api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-  
'bhāvena nā 'sti tatra pramāṇā-'pekṣe » 'ti cen, na; cūnya-vādinām eva tatra  
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; viśayā-'bādhasyāi 'va  
prāmāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na;  
evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-  
'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viśeṣaḥ  
pramāṇā-'diṣṭ eṣṭavya » iti ced, āyātam mārgeṇa. kim punar idam vyāva-  
35 hārikatvam? yadi pariṇāmitvam, tadā 'smābhir apī 'dṛṣam eva sattvam  
grāhya-grāhaka-pramāṇānām iṣṭam; ṣukti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhiḥ pratiśedhāt. yadi punaḥ pratiyamānatā-mātram, tadā 'pi ;  
tādṛcāir eva pramāṇāir bāhyā-rthasyā 'pi siddhi-prasaṅgāt. lāghava-tarkā-  
'nugr̥hītena yathā-kathānīcid-anumānenāi 'va bādhas tu vijñāne 'pi samāna  
iti. etenā 'dhunikānām vedānti-bruvāṇām api matam vijñāna-vāda-tulya-  
yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-ṣruti-smṛtayas 6  
tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiśedhanti,  
na tu pariṇāmitva-rūpām vyāvahārika-sattām api ;

“yat tu kālā-ntareṇā 'pi nā 'nya-samjñām upāiti vāi  
pariṇāmā-di-sambhūtām, tad vastu, nṛpa, tac ca kim?”

“vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-'dikam, 10  
tathā 'nyac ca, nṛpe, 'ttham tu na sat saṃkalpanāmayam”

iti Viṣṇupurāṇā-'dibhyaḥ pariṇāmitvasyāi 'vā 'sattātvā-'vagamād iti. saṃ-  
kalpanāmayam Īṣvarā-'di-saṃkalpa-racitam. etena

“vijñānamayam evāi 'tad aṣeṣam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15  
evo 'padiṣtam, te tv anadhikārā-'di-doṣāir viparītā-'rtha-grahaṇena vijñāna-  
vādino nāstikā babhūvur ity avagantavyam. tad etat sarvam Brahma-  
mīmāṃsā-bhāṣye māyā-vāda-nirasana-prasaṅgato vistāritam asmābhiḥ.

«nanv evam bhavatu ṣūnyam eva tattvam ; tadā sutarām eva bandha-  
kāraṇā-'nveṣaṇam na yuktaṃ tucchatvād» iti nāstika-ṣiromaṇiḥ praty- 20  
avatiṣṭhate :

**ṣūnyam tattvam, bhāvo vinaṣyati, vastu-dharmatvād vinā-  
ṣasya. 44.**

ṣūnyam eva tattvam, yataḥ sarvo 'pi bhāvo vinaṣyati, yaḥ ca vināṣī,  
sa mithyā, svapna-vat. ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25  
madhye kṣaṇika-sattvam sāmṃrtikam na pāramārthikam bandhā-'di. tataḥ  
kim kena badhyete 'ty ācāyaḥ. bhāvānām vināṣitve hetur vastu-dharmatvād  
vināṣasye 'ti, vināṣasya vastu-svabhāvatvāt. svabhāvam tu vihāya na  
padārthas tiṣṭhati 'ty arthaḥ.

pariharati :

30

**apavāda-mātram abuddhānām. 45.**

bhāvatvād vināṣitvam iti mūḍhānām apavāda-mātram mithyā-vāda  
eva; nāṣa-kāraṇā-'bhāvena niravayava-dravyāṇām nāṣā-'sambhavāt ; kāryā-  
ṇām api vināṣā-'siddheḥ ca; ghaṭo jīṇa iti pratyaya-vad eva ghaṭo 'tīta  
ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheḥ. avyakta- 35  
tāyāḥ ca kāryā-'tītatā-'bhyupagame 'sman-mata-praveṣa eva. kim ca vinā-  
ṣasya prapañca-tattvatā-'bhyupagame 'pi vināṣa eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaṣcit tu vyācaṣṭe : < ṣūnyam tattvam ity ajñānām  
kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā-'sattva-  
vikalpā-'sahatvāt. ṣūnye pramāṇā-'ṅgikāre tenāi 'va ṣūnyatā-kṣatih; anañ-  
gikāre pramāṇā-'bhāvān na ṣūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-  
5 'dy-āpattir ity artha > iti. na ca

« “na nirodho na co 'tpattir na baddho na ca sādhaḥ  
na mumukṣur na vāi mukta ity eṣā pāramārthatā.”

“sarva-ṣūnyam nirālambam svarūpam yatra cintyate,  
abhāva-yogaḥ sa prokto, yenā 'tmānam prapaṣyati”

10 'ti ṣruti-smṛtibhyām api ṣūnyam tattvatayā pratipādyata » iti vācyam;  
puruṣāṇām nirodhā-'dy-abhāvasyāi 'va tādr̥ṣiṣu ṣrutiṣu tattvatayo 'ktatvāt,  
pūrvo-'ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilīna-viṣva-cid-ākā-  
śasyāi 'vāi 'tādr̥ṣa-smṛtiṣu tattvatayā pratipādanāc ca,

“trāilokyam gaganā-'kāram nabhas-tulyam vapuḥ svakam

15 viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata”

ity-ādi-vākyā-'ntarāir eka-vākyatvād, ākāṣa-ṣūnyayoḥ paryāyatvād iti.  
mano mahat-tattvā-'dy-akhilā-'ntaḥkaraṇam; viyad-gāmi cid-ākāṣe līnam.

dūṣaṇā-'ntaram āha :

**ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.**

20 kṣaṇika-bāhya-vijñāno-'bhaya-pakṣayoḥ samāna-kṣematvāt tulya-niras-  
ana-hetukatvād ayam api pakṣo vinaṣyati 'ty anuṣaṅgaḥ. kṣaṇika-pakṣa-  
nirāsa-hetur hi pratyabhijñā-'nupapatty-ādih ṣūnya-vāde 'pi samānaḥ. tathā  
vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādir apy atra samāna ity arthaḥ.

yad api « duḥkha-nivṛtti-rūpatayā tat-sādhanatayā vā ṣūnyatāi 'vā 'stu  
25 puruṣārtha » iti tāir manyate, tad api durghaṭam ity āha :

**apuruṣārthatvam ubhayathā. 47.**

ubhayathā svataḥ parataḥ ca ṣūnyatāyāḥ puruṣārthatvam na sam-  
bhavati; sva-niṣṭhatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthirasya ca  
puruṣasyā 'nabhyupagamād ity arthaḥ.

30 tad evam bandha-kāraṇa-viṣaye nāstika-matāni dūṣitāni. idānīm  
pūrva-nirastā-'vaṣiṣṭāny āstika-sambhāvyaṇy apy anyāni bandha-kāraṇāni  
nirasyante.

**na gati-viṣeṣāt. 48.**

prakaraṇād bandho labhyate. na gati-viṣeṣāt ṣarīra-praveṣā-'di-rūpād  
35 api puruṣasya bandha ity arthaḥ.

atra hetum āha :

**niṣkriyasya tad-asambhavāt. 49.**

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣrutī-smṛtyor ihaloka-paraloka-gamanā-'gamana-ṣṛavanāt puruṣasya paricchinnavam evā 'stu. tathā ca ṣrutir apy "aṅguṣṭha-mātrāḥ 5 puruṣo 'ntar-ātme " 'ty-ādir » ity āṇāṅkām apākaroti :

**mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhāntaḥ. 50.**

yadi ca ghaṭā-'di-vat pumān mūrtaḥ paricchinnaḥ svīkriyate, tadā sāvayavatva-vināṣitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10 syād ity arthaḥ.

gati-ṣrutim upapādayati :

**gati-ṣrutir apy upādhi-yogād, ākāṣa-vat. 51.**

yā ca gati-ṣrutir api puruṣe 'sti, sā vibhutva-ṣrutī-smṛti-yukty-anurodhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca 15 pramāṇam

“ ghaṭa-samvṛtam ākāṣam nīyamāne ghaṭe yathā  
ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho-'pamaḥ.”

“ buddher guṇenā 'tma-guṇena cāi 'va, ārā-'gra-mātro hy avaro 'pi dṛṣṭa ”

ity-ādi-ṣrutih. “ nityaḥ sarva-gataḥ sthānūr ” ity-ādikā ca smṛtiḥ : madhy- 20 ama-parimāṇatve sāvayavatvā-'pattiyā vināṣitvam, anutve ca deha-vyāpī-jñānā-'dy-anupapattir ity-ādiḥ ca yuktir iti. ata eva

“ prakṛtiḥ kurute karma ṣubhā-'ṣubha-phalā-'tmakam,  
prakṛtiḥ ca tad aṇṇāti triṣu lokaṣu kāma-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viṣeṣa kriyā-rūpā gatiḥ smaryata iti. 25

**na karmanā 'py, a-tad-dharmatvāt. 52.**

karmanā adṛṣṭenā 'pi sākṣān na puruṣasya bandhaḥ. kutaḥ? puruṣa-dharmatvā-'bhāvād ity arthaḥ. pūrvam vihita-niṣiddha-vyāpāra-rūpeṇa karmanā bandho nirākṛtaḥ ; atra tu taj-janyā-'dṛṣṭene 'ty ārthika-vibhāgād apāunaruktyam. 30

« nanv anya-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syāt. » tatrā 'ha :

**atiprasaktir anya-dharmatve. 53.**

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktasyā 'pi bandhā-'pattir ity arthaḥ.

kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya bandho-'tpattir na ghaṭate, ṣruti-virodhād iti sādharmaṇam bādhakam āha: nirguṇā-'di-ṣruti-virodhaḥ ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

5

“sākṣī cetā kevalo nirguṇaḥ ce”

'ty-ādi-ṣruti-virodhaḥ ce 'ty arthaḥ. iti-ṣabdo bandha-hetu-parīkṣā-samāptāu.

tad evaṃ “na svabhāvato baddhasye” 'ty-ādinā praghaṭṭakene 'tara-pratiṣedhataḥ prakṛti-puruṣa-saṃyoga eva sākṣād bandha-hetur avadhāritāḥ. tatre 'yam āṇāṅkā: «nanu prakṛti-saṃyogo 'pi puruṣe svābhāvikatvā-'di-  
10 vikalpa-grastaḥ katham na bhavati? saṃyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣā yathā-yogyāṃ samānā eve» 'ti. tām imām āṇāṅkāṃ pariharati:

tad-yogo 'py avivekān, na samānatvam. 55.

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekāṭ; vakṣyamānād avivekāḍ eva  
15 hi nimittāt saṃyogo bhavati. ato no 'kta-doṣāṇāṃ samānatvam astī 'ty arthaḥ. sa cā 'viveko mukteṣu nā 'stī 'ti na teṣāṃ punaḥ saṃyogo bhavati 'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkārah; saṃyogāt prāg asattvāt. kim tu viveka-prāgabdhāvo 'vivekā-'khyā-jñāna-vāsanā vā. tad ubhayam api na puruṣa-dharmaḥ, kim tu buddhi-dharma eve 'ty anya-  
20 dharmenā 'nyatra saṃyoge 'tiprasaṅga-doṣa-sāmyam asty eve» 'ti cen, māi 'vam! viśayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanuṃ vivieya na darṣitavati, sva-vṛtti-darṣanā-'rtham tadīya-buddhi-rūpeṇa tatrāi 'va puruṣe saṃyujyata iti vyavasthaya 'tiprasaṅgā-'bhāvāt. tad uktaṃ Kārikayā:

25

“puruṣasya darṣanā-'rtham kāivalyā-'rtham tathā pradhānasya paṅgv-andha-vad ubhayor api saṃyogas, tat-kṛtaḥ sarga” iti.

svāmine puruṣāya pradhānena darṣayitum tayoḥ kāivalyā-'rtham ce 'ty arthaḥ. avivekasya vṛtti-rūpatvam tu “vān-mātram, na tu tattvam, citta-sthiter” ity āgāmi-sūtre vakṣyāmaḥ. avivekaḥ ca saṃyoga-dvārāi 'va  
30 bandha-kāraṇam; pralaye bandhā-'darṣanāt; aviveka-nāḥ 'pi jīvan-muktasya duḥkha-bhoga-darṣanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam prāṇ no 'ktaḥ.

«nanu bhogya-bhoktṛ-bhāva-niyāmakatvena klptasyā 'nādi-sva-svāmi-bhāvasya karmā-'dīnāṃ vā saṃyoga-hetutvam astu; kim ity aviveko 'pi  
35 saṃyoga-hetur iṣyata?» iti cen, na;

“puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān;  
kāraṇaṃ guṇa-saṅgo 'sya sad-asad-yoni-janmasv”

iti Gītāyām saṅgā-'khyā-'bhīmānasya saṃyoga-hetutva-smaraṇāt; vak-  
 ṣyamānā-'di-vākya-yuktibhyaḥ ca; anyathā jñānato mokṣasya ṣṛuti-smṛti-  
 siddhasyā 'nupapatteḥ ca. « athāi 'vam api svo-'pādhi-karmā-'dikam api  
 saṃyoga-kāraṇam bhavati; tad vihāya katham aviveka eva kevalam tatra  
 kāraṇam ucyata? » iti. ucyate: avivekā-'pekṣayā karmā-'dīnām api 5  
 paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sākṣāc  
 chettum śakyate, karmā-'dikam tv avivekā-'khyā-hetū-'cheda-dvārāi 've  
 'ty āçayenā 'viveka eva mukhyataḥ saṃyoga-hetutayo 'kta iti. ayaṃ cā  
 'viveko 'grhītā-saṃsargakam ubhaya-jñānam avidyā-sthalā-'bhiṣikta eva  
 vivakṣitaḥ; “bandho viparyayāt,” “viparyaya-bhedāḥ pañce ” 'ty-āgāmi- 10  
 sūtra-dvayāt, “tasya hetur avidye ” 'ti Yoga-sūtre 'py avidyāyā eva pañca-  
 parvāyā buddhi-puruṣa-saṃyoga-hetutā-vacanāc ca; anyathā-khyāty-an-  
 abhyupagama-mātra eva yogato 'tra viśeṣāu-'cityāt. na punar aviveko 'trā  
 'bhāva-mātram viveka-prāgabdhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-  
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabdhāvena dharmā-'dharmo-'tpatti- 15  
 dvārā punar-bandha-prasaṅgāc ca. tathā 'gāmi-sūtra-stha-dhvānta-dṛṣṭāntā-  
 'nupapatteḥ ca; abhāvasya dhvānta-vad āvarakatvā-'sambhavāt. tathā  
 vṛddhi-hrāsāv apy avivekasya ṣṛyamāṇau no 'papadyeyātām iti. asman-  
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṃyogā-'khyā-janma-hetutayā  
 tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam añjasāi 'vo 'papadyate. “tasya 20  
 hetur avidye ” 'ti Pātañjala-sūtre ca bhāṣya-kārāir avidyā-śabdenā 'vidyā-  
 bījaṃ vyākhyātam; jñānasya saṃyogo-'ttara-kālīnatvena saṃyogā-'janaka-  
 tvād iti. api ca “puruṣaḥ prakṛti-stho hi bhuṅkta ” ity-ādi-vāk्यeṣv abhi-  
 mānā-'khyā-saṅgasyāi 'va prakṛtisthatā-'khyā-saṃyoga-hetutā 'vagamyate.  
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga- 25  
 bhāṣye Vyāsa-devāiḥ prayatnenā 'vadhṛtam. tasmād avivekā-'vidyayos  
 tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viśeṣatvam iti siddham.

ayaṃ cā 'vivekas tridhā saṃyogā-'khyā-janma-hetuḥ: sākṣād, dharmā-  
 'dharmo-'tpatti-dvārā, rāgā-'di-dṛṣṭa-dvārā ca bhavati; “sati mūle tad-  
 vipāka ” iti Yoga-sūtrāt; “kartā 'smī 'ti nibadhyata ” iti smṛteḥ; “vīta- 30  
 rāga-janmā-'darṇanād ” iti Nyāya-sūtrāc ca. tad uktam Mokṣadharṇe 'pi:

“jñāne-'ndriyāṇī 'ndriyā-'rthā no 'pasarpanty atarṣulam,  
 hīnaḥ ca karaṇāir dehī na deham punar arhati.”

“tasmāt tarṣā-'tmakād rāgād bījaj jāyanti jantava ” iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetavyam, samā- 35  
 na-tantra-nyāyāt. tac ca sūtra-dvayam: “kleṣa-mūlaḥ karmāçayaḥ,”  
 “sati mūle tad-vipāko jāty-āyur-bhogā ” iti. kleṣaḥ cā 'vidyā-'di-pañcakam  
 iti.

avivekasya bandha-janane dvāra-jātam ca piṇḍīkṛtye 'çvara-gītāyām  
 uktam :

“anātmany ātma-vijñānam, tasmād duḥkham tathe 'tarat,  
rāga-dveṣā-'dayo doṣaḥ sarve bhrānti-nibandhanāḥ.

kāryo hy asya bhaved doṣaḥ puṇyā-'puṇyam iti ṣrutih,  
tad-doṣād eva sarveṣāṃ sarva-deha-samudbhava ” iti.

5 etad eva Nyāye sūtritam: “duḥkha-janma-pravṛtti-doṣa-mithyājñānānām  
uttaro-'ttarā-'pāye tad-anantarā-'pāyād apavarga ” iti.

tad evaṃ saṃyogā-'khyā-janma-dvārā bandhā-'khyā-heyasya mūla-kāra-  
ṇam aviveka iti heya-hetu-vyūhaḥ pratipāditaḥ.

itaḥ paraṃ krama-prāptam hāno-'pāya-vyūham ati-vistareṇā-'cāstra-  
10 samāpti pratipādayati; antara-'ntarā co 'kta-vyūhān api vistārayiṣyati:

**niyata-kāraṇāt tad-ucchittir, dhvānta-vat. 56.**

ṣukti-rajatā-'di-sthale loka-siddham yan niyata-kāraṇam viveka-sākṣāt-  
kāras, tasmāt tasyā 'vivekasyo 'cchittir bhavati; dhvānta-vat, yathā dhvān-  
tam ālokād eva niyata-kāraṇān naṣyati, no 'pāyā-'ntareṇa, tathāi 'vā 'viveko  
15 'pi vivekād eva naṣyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad  
uktaṃ Yoga-sūtreṇa: “viveka-khyātir aviṣṭavā hāno-'pāya” iti. karmā-  
'dīni tu jñānasyāi 'va sādhanāni; “yogā-'ṅgā-'nuṣṭhānād aṣuddhi-kṣaye  
jñāna-dīptir ā viveka-khyāter” iti Yoga-sūtreṇa sattva-ṣuddhi-dvārā jñāna  
eva yogā-'ṅgā-'ntargata-sarva-karmaṇām sādhanatvā-'vadhāraṇād iti.

20 prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ṅgatvam āhuḥ;

“vidyām cā 'vidyām ca yas tad vedo 'bhayaṃ saha,  
avidyayā mṛtyuṃ tīrtvā vidyayā 'mṛtam aṇuta ”

iti ṣrutāu “saha-kāritvena ce” 'ti Vedānta-sūtre cā 'ṅgā-'ṅgi-bhāvena  
jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

25 “jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,  
tāvad varṇā-'ṣrama-proktaṃ kartavyam karma muktaya ”

ity-ādi-smṛteḥ ca. “upamardam ce” 'ti Vedānta-sūtreṇa tu karma-tyāgo  
yogā-'rūḍhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-  
tvaṃ vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-'bhyāsasya  
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham  
aṅga-bhūtaṃ karmāi 'va tyājyaṃ Jaḍabharatā-'di-vad ity āṣayād iti. teṣāṃ  
mate 'pi viveka-dvāratām vinā 'viveka-nāṣakatvaṃ karmaṇo nāi 'va si-  
dhyati 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-nāṣyatva-vacanāt tamo 'pi dravyam eva,  
35 na tv ālokā-'bhāvaḥ; asati bādhake nīlaṃ tama ity-ādi-pratyayānām bhra-  
matvā-'nāucityāt. na ca «klptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam  
eva bādhakam» iti vācyam; evaṃ sati vijñāna-mātreṇāi 'va svapna-vat





ādinām kāryatvāt. ataḥ kāryeṣv abhimāna-vyavasthā-rtham niyāmakā-  
 'kāṅkṣāyām kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loka dṛṣṭatvāt,  
 kalpanāyāḥ ca dṛṣṭā-'nusāritvāt; yathā loka dṛṣṭaḥ kṣetrā-'bhimānāt kṣetra-  
 janya-dhānyā-'diṣv abhimānaḥ, suvarṇā-'bhimānāc ca taj-janya-kāṭakā-'diṣv  
 5 abhimānaḥ; tayoṃ nivṛtṭyā ca tayoṃ nivṛttir iti. pradhānā-'bhimāna-tad-  
 vāsanayoḥ ca bījā-'nīkura-vad anāditvān na tad-abhimāne niyāmakā-'ntarā-  
 'pekṣe 'ti.

evam pratipādite catur-vyūhe punar iyaṃ ācāṅkā: « nanu puruṣe ced  
 bandha-mokṣāu vivekā-'vivekāu ca svīkṛtāu, tarhi “ nitya-ṣuddha-buddha-  
 10 muktasye ” 'ti svokti-virodhaḥ; tathā

“ na nirodho na co 'tpattir na baddho na ca sādhaḥ  
 na mumukṣur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-ṣrutī-virodhaḥ ce » 'ti. tām pariharati:

**vān-mātram, na tu tattvaṃ, citta-sthiteḥ. 58.**

15 bandhā-'dīnām sarveṣāṃ citta evā 'vasthānāt tat sarvaṃ puruṣe vān-  
 mātram ṣabda-mātram, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu  
 tattvaṃ tasya bhāvaḥ; anāropitaṃ japā-lāuhitya-vad ity arthaḥ. ato no  
 'kta-virodha iti bhāvaḥ. “ sa samānaḥ sann ubhāu lokāv anusamīcarati,  
 dhyāyati 'va, lēlāyati 've ” 'ty-ādi-ṣrutayas tv atra pramāṇam. sa puruṣaḥ,  
 20 samāno lokayor eka-rūpaḥ; iva-ṣabdābhyām nānā-rūpatvasyāu 'pādhika-  
 tvam uktam. tathā co 'ktam:

“ bandha-mokṣāu sukhaṃ duḥkham mohā-'pattiḥ ca māyayā;  
 svapne yathā 'tmanaḥ khyātiḥ saṃsṛtir, na tu vāstavī ” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṃ tucchasya  
 25 bandhasya hānaṃ katham puruṣārthaḥ? katham vā 'nya-dharmābhyām  
 aviveka-vivekābhyām anyasya bandha-mokṣa-svīkāre karmā-'dibhir iva nā  
 'vyavasthe » 'ti ced, atro 'kta-prāyam api punaḥ prapañcyate: yady api  
 duḥkha-yoga-rūpo bandho vṛtti-rūpāu ca vivekā-'vivekāu cittasyāi 'va,  
 tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam  
 30 puruṣārthaḥ; duḥkham mā bhuñjīye 'ti prārthanāt. evaṃ yasmāi puru-  
 ṣāya prakṛtir avivekenā 'tmānaṃ darśitavati, tad-vāsanā-vaṣāt tam eva  
 saṃyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānaṃ darśi-  
 tavati, tam eva sva-viyoga-dvārā mocayati, vāsano-'chedād iti vyavasthā  
 'pi ghaṭata iti. karmā-'dibhir bandhā-'bhyupagame tv evaṃ vyavasthā na  
 35 ghaṭate; karmā-'dīnām sākṣi-bhāsyatvā-'bhāvena sākṣāt puruṣeṣv aprati-  
 bimbanād iti.

« nanu bandhā-'dikaṃ cet puruṣe vān-mātram, tarhi ṣravaṇena yuktyā

vā tasya bādho bhavatu; kim-arthaṃ ṣṛuti-smṛtyoḥ sāksātkāra-paryantaṃ viveka-jñānam upadiṣyate mokṣa-hetutaye? » 'ti. tatrā 'ha:

yuktito 'pi na bādhyate, diñ-mūḍha-vad aparokṣād ṛte. 59.

yuktir mananam. api-ṣabdaḥ ṣravaṇa-samuccaya-rthaḥ. vāñ-mātram api puruṣasya bandhā-'dikaṃ ṣravaṇa-manana-mātreṇa na bādhyate sāksāt- 5  
kāraṃ vinā; yathā diñ-mūḍhasya janasya vāñ-mātram api dig-vāiparītyaṃ ṣravaṇa-yuktibhyāṃ na bādhyate sāksātkāraṃ vine 'ty arthaḥ. prakṛte ce 'dam eva bādhyatvaṃ, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-sāksātkāraḥ; ṣravaṇā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṃ vyākhyeyam: « nanu “niyata-kāraṇāt tad-ucchittir” 10  
ity anena viveka-jñānam aviveko-'chedakam uktam. taj jñānaṃ kiṃ ṣra-  
vaṇā-'di-sādhāraṇam, utā 'sti kaṇcid viṣeṣa? » ity ākāṅkṣāyāṃ āha “yuktito  
'pī” 'ty-ādi-sūtram. aviveko yuktitaḥ ṣravaṇataḥ ca na bādhyate no  
'echidyate vivekā-'parokṣaṃ vinā, diñ-moha-vad ity arthaḥ. sāksātkāra-  
bhrame sāksātkāra-viṣeṣa-darṣanasyāi 'va virodhitvād iti. 15

tad evaṃ viveka-sāksātkārān mokṣam pratipādye 'taḥ paraṃ vivekaḥ  
pratipādanīyaḥ. tatrā 'dāu prakṛti-puruṣā-'dīnāṃ vivekataḥ siddhāu pra-  
māṇam upanyasyate:

acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthāḥ sthūla-bhūta- 20  
tat-kārya-dehā-'dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām  
prakṛti-puruṣā-'dīnām anumānena pramāṇena bodhaḥ, puruṣa-niṣṭha-phala-  
siddhir bhavati; yathā dhūmā-'dibhir janitenā 'numānena vahneḥ siddhir  
ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam.  
asya ṣāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 25  
'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā:

“sāmānyatas tu dṛṣṭād atīndriyāṇām pratītir anumānāt,  
tasmād api cā 'siddham parokṣam āptā-'gamāt siddham” iti.

anena ca sūtreṇa 'dam manana-ṣāstram ity avagamyate.

ukta-pramāṇāḥ sādhyasya vivekasya pratiyogy-anuyogi-padārthānāṃ 30  
saṃgraha-sūtraṃ vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api  
pradarśayati:

sattva-rajas-tamasāṃ sāmyā-'vasthā prakṛtiḥ, prakṛter mahān,  
mahato 'haṃkāro, 'haṃkārat pañca tanmātrāṇy ubhayam  
indriyaṃ, tanmātrebhyaḥ sthūla-bhūtāni; puruṣa iti pañca- 35  
viṇṇatir gaṇaḥ. 61.

sattvā-'dīni dravyāṇi, na vāiṣeṣikā guṇāḥ; sāmyoga-vibhāga-vattvāt;

laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra ṣāstre ṣruty-ādāu  
ca guṇa-ṣabdah puruṣo-'pakaraṇatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka-  
mahad-ādi-rajju-nirmāṭṭvāc ca prayuṇyate. teṣāṃ sattvā-'di-dravyāṇāṃ yā  
sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'saṃhananā-  
5 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣaḥ. akāryā-'vastho-'palakṣitam  
guṇa-sāmānyam prakṛtir ity arthaḥ; yathā-ṣrute vāiṣamyā-'vasthāyām  
prakṛti-nāṣa-prasaṅgāt;

“sattvaṃ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;  
eṣāi 'va saṃsṛtir jantor, asyāḥ pāre param padam”

10 ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtitva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe  
'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti. mahad-ādayo 'pi hi  
kārya-sattvā-'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāḥ ca bhavantī 'ti. tad  
atra prakṛteḥ svarūpam evo 'ktam; asyā viṣeṣas tu paṇḍād vakṣyate.

15 prakṛteḥ kāryo mahān mahat tattvam. mahad-ādīnām svarūpam viṣe-  
ṣaḥ ca vakṣyate. mahataḥ ca kāryo 'hamkāraḥ. ahaṃkārasya kārya-dvayaṃ  
tanmātrāṇy ubhayaṃ indriyaṃ ca. tatro 'bhayaṃ indriyam bāhyā-'bhyan-  
tara-bhedenāi 'kādaṣa-vidham. tanmātrāṇāṃ kāryāṇi pañca sthūla-bhū-  
tāni. sthūla-ṣabdāt tanmātrāṇāṃ sūkṣma-bhūtatvam abhyupagatam. pu-  
20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evam pañca-viṃṣatir gaṇaḥ padār-  
tha-vyūhaḥ; etad-atiriktaḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām  
pratyeka-vyakty-ānantyaṃ gaṇa-ṣabdo vakti. ayaṃ ca pañca-viṃṣatiko  
gaṇo dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-  
'dīnām atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi  
25 puruṣasya vivektavyatayā tad-asamgrāhe nyūnatā 'padyeta. etena sām-  
khyānām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣaṇīyaḥ.  
dik-kālāu cā 'kāṣam eva; “dik-kālāv ākāṣā-'dibhya” ity-āgāmi-sūtrāt.  
eta eva padārthāḥ paraspara-praveṣā-'praveṣābhyām kvacit tantra ekam  
eva, kvacit tu ṣaṭ, kvacit ca ṣoḍaṣa, kvacit ca sāmukhyā-'ntarāir apy upadi-  
30 ṣyante. viṣeṣas tu sādharma-vāidharma-mātra iti mantavyam. tathā  
co 'ktam Bhāgavate:

“ekasminn api dṛṣyante praviṣṭānī 'tarāṇi ca  
pūrvāsmīn vā parāsmīn vā tattve tattvāni sarvaṣaḥ.  
iti nānā-prasamkhyānām tattvānām ṛṣibhiḥ kṛtam

35 sarvaṃ nyāyāṃ yukti-mattvād, viduṣāṃ kim aṣobhanam?” iti.

ete ca padārthāḥ ṣrutīṣv api gaṇitāḥ; yathā Garbho-'paṇiṣadi: “aṣṭāu  
prakṛtayaḥ, ṣoḍaṣa vikārā” iti; Praṇo-'paṇiṣadi ca “pṛthivī ca pṛthivī-  
mātrā ce” 'ty-ādīnā; evaṃ Māitreya-'paṇiṣad-ādiṣv api. aṣṭāu ca prakṛta-  
yaḥ Kārikayā vyākhyātāḥ:

“mūla-prakṛtir avikṛtir, mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta,  
śoḍaśakas tu vikāro, na prakṛtir na vikṛtiḥ puruṣa” iti.

ekam evā 'dvitīyaṃ tattvam iti ṣṛuṭi-smṛti-pravādas tu sarva-tattvānāṃ  
puruṣe vilāpanena cakti-çaktimad-abhedene 'ty avirodhaḥ. layas tu sūkṣ-  
mī-bhāvenā 'vasthānaṃ, na tu nāça iti. tad uktam :

5

“āsīj jñānam atho artha ekam evā 'vikalpitaṃ” iti.

avikalpitaṃ avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅ-  
gato vistareṇo 'papāditam. viçeṣas tv ayaṃ, yat seçvara-vāde 'nya-tattvā-  
nāṃ tatrāi 'vā 'vibhāgād içvara-cāitanyam evāi 'kaṃ tattvam; nirīçvara-  
vāde tu tri-veṇi-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṭasthe tejo-maṇ- 10  
ḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-āder avibhā-  
gād ātmāi 'vāi 'kaṃ tattvam iti. tathā ca vakṣyati “nā 'dvāita-ṣṛuṭi-virodho  
jāti-paratvād” iti.

eteṣu padārtheṣv acākṣuṣāṇāṃ anumānena bodham pratipādayati sū-  
tra-jātena :

15

**sthūlāt pañca-tanmātrasya. 62.**

bodha ity anuvartate. sthūlaṃ tāvac cākṣuṣam eva, tac ca tanmātra-  
kāryatayo 'ktam. tataḥ sthūla-bhūtāt kāryāt tat-kāraṇatayā tanmātrā-  
'numānena sthūla-vivekato bodha ity arthaḥ.

ākāça-sādhāraṇyāya sthūlatvam atra bāhye-'ndriya-grāhya-guṇakatvaṃ 20  
çāntā-'di-viçeṣa-vattvaṃ vā. tanmātrāṇi ca, yaj-jātiyeṣu çāntā-'di-viçeṣa-  
trayaṃ na tiṣṭhati, taj-jātiyānāṃ çabda-sparça-rūpa-rasa-gandhānāṃ ādhāra-  
bhūtāni sūkṣma-dravyāṇi sthūlānāṃ aviçeṣāḥ;

“tasmiṃs-tasmiṃs tu tanmātrā, tena tanmātratā smṛtā.

na çāntā nā 'pi ghorās te na mūḍhāç cā 'viçeṣiṇa”

25

iti Viṣṇupurāṇā-'dibhyaḥ. asyā 'yam arthaḥ : teṣu-teṣu bhūteṣu tanmātrās  
tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇāṃ api tanmātratā  
smṛtā. te ca padārthāḥ çānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-çabdā-'di-  
viçeṣāiḥ çūnya, eka-rūpatvāt. tathā ca çāntā-'di-viçeṣa-çūnya-çabdā-'di-  
mattvam eva bhūtānāṃ çabdā-'di-tanmātratvam ity āçayaḥ. ato 'viçeṣiṇo 30  
'viçeṣa-samjñitā iti. çāntaṃ sukhā-'tmakaṃ, ghoraṃ duḥkhā-'tmakaṃ,  
mūḍham mohā-'tmakaṃ. tanmātrāṇi ca devū-'di-mātra-bhogyatvena keva-  
laṃ sukhā-'tmakāṇy eva, sukhā-'dhikyād iti.

atre 'dam anumānam : apakarṣa-kāṣṭhā-'pannāni sthūla-bhūtāni sva-  
viçeṣa-guṇavad-dravyo-'pādānakāni; sthūlatvāt; ghaṭa-patā-'di-vad iti. 35  
atrā 'navasthā-'pattiyā sūkṣmam ādāyāi 'va sādhyam paryavasyati. anu-  
kūla-tarkaç cā 'tra: kāraṇa-guṇa-krameṇa kārya-guṇo-'tpatter bādhaka-

vyatirekeṇā 'parihāryatvam. ṣṛuti-smṛtayaḥ ce 'ti. prakṛteḥ ṣabda-sparṣā-  
'di-mattve tu bādhakam asti

“ṣabda-sparṣa-vihīnam tad rūpā-'dibhir asaṃyutam,  
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam”

- 5 iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahamkārayoḥ ca ṣabda-sparṣā-  
'di-mattve bhūta-kāraṇatva-ṣṛuti-smṛtaya eva bādhikāḥ santi; bāhye-  
'ndriya-grāhya-jātīya-viṣeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayo  
api bhūtātva-'pattiyā svasya sva-kāraṇatvā-'nupapatter iti. «nanv evaṃ  
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kiṃ kāraṇam?» iti  
10 cet, sva-kāraṇa-dravyāṇām nyūnā-'dhika-bhāvenā 'nyo-'nyam saṃyoga-  
viṣeṣa eva; haridrā-'dīnām saṃyogasya tad-ubhayā-'rabdha-dravye rakta-  
rūpā-'di-hetutva-darṣanāt. dṛṣṭā-'nusāreṇa svā-'ṣṛaya-hetu-saṃyogānām  
eva rūpā-'di-hetutva-sambhave tārīkikāṇām paramāṇuṣu rūpa-kalpanam tu  
heyam. sajātīya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣāṃ  
15 api na niyamah; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir  
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānam cā 'kāṣā-'numāna-vad darṣana-sparṣana-vacanā-'di-  
bhiḥ pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa  
tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatā.

- 20 tanmātrāṇām co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā  
'hamkāra-cabda-tanmātraṇi, tataḥ cā 'hamkāra-sahakṛtāc cābda-tanmā-  
trāc cābda-sparṣa-guṇakam sparṣa-tanmātram; evaṃ krameṇāi 'kāika-  
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

- “ākāṣas tu vikurvāṇaḥ sparṣa-mātraṇi sasarja ha;  
25 balavān abhavad vāyus, tasya sparṣo guṇo mata”

ity-ādīnā Viṣṇupurāṇe sparṣā-'di-tanmātra-sṛṣṭir ākāṣā-'di-sthūla-bhūta-  
catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamana-rūpāi 'va mantavyā; ākāṣā-  
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-  
tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayantī 'ti.

- 30 bāhyā-'bhyantarābhyām tāiḥ cā 'hamkārasya. 63.

bāhyā-'bhyantarābhyām indriyābhyām tāiḥ pañca-tanmātrāiḥ ca kāryāis  
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthaḥ. ahamkāraḥ cā  
'bhīmāna-vṛttikam antaḥkāraṇa-dravyam, na tv abhīmāna-mātram; dravy-  
asyāi 'va loke dravyo-'pādānatva-darṣanāt; suṣṭy-ādāv ahamkāra-vṛtti-  
35 nāḥena bhūta-nāḥa-prasaṅgād vāsanā-'ṣṛayatvenāi 'vā 'hamkāra-'khyā-  
dravya-siddheḥ ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāṇy abhīmānavad-dravyo-'pā-  
dānakūni; abhīmāna-kārya-dravyatvāt; yan nāi 'vam, tan nāi 'vam, yathā  
puruṣā-'dir iti.

« nanv abhimānavad dravyam evā 'siddham » iti ced, ahaṃ gāura ity-  
 ādi-vṛtty-upādānatayā cakṣur-ādi-vat tat-siddeḥ ; anena cā 'numānena mana-  
 ādy-atireka-mātrasya tat-kāraṇatayā prasādhya tvāt. atra cā 'yam anukūlas  
 tarkaḥ : “ bahu syām, prajāyeye ” 'ty-ādi-ṣṛuṭi-smṛtibhyas tāvad bhūta-'di-  
 srṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-srṣṭāu kāraṇatayā 'bhi- 5  
 mānaḥ siddhaḥ. tatra cāi 'kā-rtha-samavāya-pratyāsattyāi 'vā 'bhimānasya  
 srṣṭi-hetutvaṃ lāghavāt kalpyata iti. « nanv evaṃ kulāla-'haṃkārasyā 'pi  
 ghaṭa-'pādānatvā-'pattyā kulāla-muktāu tad-antaḥkaraṇa-nāḥ tau-nirmita-  
 ghaṭa-nāḥ syāt. na cāi 'tad yuktam ; puruṣā-'ntareṇa sa evā 'yam ghaṭa  
 iti pratyabhiññāyamānatvād » iti. māi 'vam ! mukta-puruṣa-bhoga-hetu- 10  
 pariṇāmasyāi 'va tad-antaḥkaraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-  
 sāmānyasyā 'ntaḥkaraṇa-svarūpasya vo 'chedaḥ ; “ kṛtārtham prati naṣṭam  
 apy anaṣṭam tad-anya-sādhāraṇatvād ” iti Yoga-sūtre mukta-puruṣo-'pakara-  
 ṇasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭa-'diṣv api  
 Hiranyagarbhā-'haṃkāra eva kāraṇam astu, na kulāla-'dy-ahaṃkāras, tathā 15  
 'pi sāmānya-vyāptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikāi 'va  
 hi srṣṭiḥ purāṇa-'diṣv sāṃkhya-yogayoḥ ca pratipādyate, na tu tad-añḇa-  
 vyāṣṭi-buddhy-ādy-upādānikā ; yathā mahā-prthivyā eva sthāvara-jāṅgamā-  
 'dy-upādānatvaṃ, na tu prthivy-añḇa-loṣṭā-'der iti.

#### tenā 'ntaḥkaraṇasya. 64.

20

tenā 'haṃkāreṇa kāryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkaraṇasya  
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-  
 gaḥ : ahaṃkāra-dravyaṃ niṣcaya-vṛttimad-dravyo-'pādānakam ; niṣcaya-  
 kārya-dravyatvāt ; yan nāi 'vam, tan nāi 'vam, yathā puruṣā-'dir iti. atrā  
 'py ayam tarkaḥ : sarvo 'pi lokaḥ padārtham ādāu svarūpato niṣṇeyo 25  
 cād abhimanyate < ayam aham, maye 'daṃ kartavyam > ity-ādi-rūpeṇa 'ti  
 tāvat siddham eva. tatrā 'haṃkāra-dravya-kāraṇa-'kāṅkṣāyām vṛttyoḥ  
 kārya-kāraṇa-bhāvena tad-ācṛayayor eva kārya-kāraṇa-bhāvo lāghavāt kalp-  
 yate ; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. ṣru-  
 tāv api “ sa īkṣām-cakre, ” “ tad āikṣate ” 'ty-ādāu sargā-'dy-utpanna-bud- 30  
 dhita eva tad-itarā-'khila-srṣṭir avagamyata iti.

yady apy ekam evā 'ntaḥkaraṇam, vṛtti-bhedena trividham lāghavāt ;

“ guṇa-kṣobhe jāyamāne mahān prādur-babhūva ha ;  
 mano mahāṅḇ ca vijñeya. ekam tad vṛtti-bhedata ”

iti Lāiṅgāt ; “ pañca-vṛttir mano-vad vyapadiṣyata ” iti Vedānta-sūtreṇa 35  
 prāṇa-drṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheḥ ca ;  
 anyathā niṣcayā-'di-vṛttibhir iva bhrama-samṇaya-nidrā-krodhā-'di-vṛttibhir  
 api sva-sama-sāṃkhyā-'nantā-'ntaḥkaraṇa-'patteḥ ; buddhy-ādiṣv avyava-  
 sthayā mana-ādi-prayogasya Pātāñjalā-'di-sarva-ḇastreṣv anupapatteḥ ca.

tathā 'pi vaṅṣa-parvasv ivā 'vāntara-bhedam āçrityā 'ntaḥkaraṇa-traye kramah kārya-kāraṇa-bhāvaç co 'ktaḥ; yogo-'payogi-çruti-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktaṃ Vāsiṣṭhe:

- 5                   “aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakaḥ,  
etac citta-drumasyā 'sya bījaṃ viddhi mahāmate.  
etasmāt prathamō-'dbhinnād aṅkuro 'bhinavā-'kṛtiḥ  
niçcayā-'tmā nirākāro, buddhir ity abhidhiyate.  
asya buddhy-abhidhānasya yā 'ṅkurasya prapīnatā  
saṃkalpa-rūpiṇī, tasyāç citta-ceto-mano-'bhidhe” 'ti.

- 10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ṅkura-nyāyenāi 'kasyāi  
'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpeṇa cittā-'dy-ākhyā-'vasthā-bhedāḥ  
kramikās trividhāḥ pariṇāmā uktaḥ iti. sāṃkhya-çāstre ca cintā-'vṛttikasya  
cittasya buddhāv evā 'ntarbhāvaḥ; ahaṃkārasya cā 'tra vākye buddhāv  
antarbhāvaḥ.

#### 15 tataḥ prakṛteḥ. 65.

- tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity  
arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṃ tāvad ekadā pañce-'ndriya-  
jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; çruti-  
smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-  
20 duḥkha-moha-dharminī buddhiḥ sukha-duḥkha-moha-dharmaka-dravya-  
janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti.  
kāraṇa-guṇā-'nusāreṇāi 'va kārya-guṇāu-'cityaṃ cā 'trā 'nukūlas tarkaḥ;  
çruti-smṛtayo 'pi 'ti mantavyam. «nanu viṣayeṣu sukhā-'di-mattve pramā-  
ṇaṃ nā 'sti; ahaṃ sukhī 'ty-ādy-evā-'nubhavāt; tat katham kāntā-'di-viṣayo  
25 drṣṭānta?» iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā sraḥ-sukhaṃ  
candana-sukham ity-ādy-anubhavena ca viṣayāṇāṃ api sukhā-'di-dharma-  
katva-siddheḥ; çruti-smṛti-prāmāṇyāc ca. kim ca yasyā 'nvaya-vyatirekāu  
sukhā-'dinā saha dr̥çyete, tasyāi 'va sukhā-'dy-upādānatvaṃ kalpyate;  
tasya nimittatvaṃ parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-  
30 kalpanā-gāuravāt. api cā 'nyo-'nya-saṃvādena pratyabhijñayā ca viṣayeṣu  
sarva-puruṣa-sādhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahāṇāyā 'sman-  
naye vṛtti-niyamā-'di-kalpanā-gāuravaṃ ca phala-mukhatvān na doṣā-  
'vahaṃ; anyathā pratyabhijñayā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-  
kalpanā-gāuravād iti. viṣaye 'pi sukhā-'dikaṃ ca Mārkaṇḍeye proktaṃ:

- 35 “tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre” 'ti.

ahaṃ sukhī 'ty-ādi-pratyayas tv ahaṃ dhanī 'ty-ādi-pratyaya-vat  
sva-svāmi-bhāvā-'khyā-sambandha-viṣayakaḥ. teṣāṃ pratyayāṇāṃ sam-  
avāya-sambandha-viṣayakatva-bhrama-nirāsā-'rthaṃ tu sukhi-duḥkhi-mū-  
ḍhebhyaḥ puruṣo vivicyate çāstreṣv iti.

ṣabdā-'diṣu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu  
vā ṣabdā-'diṣu sāksād eva sukham ukta-pramāṇebhyaḥ.

viṣaya-gata-sukhā-'deṣ ca buddhi-mātra-grāhyatvam phala-balāt. yat  
tu viṣayā-'samprayoga-kāle ṇānti-sukhaṃ sāttvikam suṣupty-ādāu vyajyate,  
tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiṣeṣikā-'dyā 5  
api tārīkākāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate,  
tathā 'pi bahula-ṣṛuṭi-smṛty-upodbalanēnā 'smābhir anumitāi 'va vyavasthā  
mumukṣubhir upādeyā; mūla-ṣāithilya-doṣeṇa parā-'numānānām durbala-  
tvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ  
kevala-tarko 'pāstaḥ. tathā Manunā 'pi 10

"ārṣaṃ dharmo-'padeṣaṃ ca veda-ṣāstrā-'virodhinā  
yas tarkenā 'nusaṃdhatte, sa dharmān veda, ne 'tara "

iti vedā-'viruddha-tarkasyāi 'vā 'rtha-ṇiṣeāyakatvam uktam. tasmāt

"ṣrotavyaḥ ṣṛuṭi-vākyebhyo mantavyaḥ co 'papattibhir "

ity-ādi-vākyebhyaḥ ṣṛavaṇa-samānā-'rthakam eva mananam balavat; anyā- 15  
'kāram mananaṃ tu pareṣāṃ durbalam. evam puruṣe 'pi sukha-duḥkhā-  
'di-mattvena teṣāṃ anumānam bahula-ṣṛuṭy-ādi-virodhād durbalam iti dik.  
prakṛti-gata-viṣeṣaṃ ca paṣeād vakṣyāmaḥ.

« nanv akhila-jādebhyaḥ puruṣa-viveka eva muktāu hetuḥ; tat kim-  
arthaṃ jāḍānām anyo-'nya-viveko 'tra darṣita » iti cet, prakṛty-ādi-tattvo- 20  
'pāsanayā sattva-ṣuddhy-arthaṃ vivekasyā 'py apekṣitatvād iti. kārya-  
kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim ukṭvā,  
yatho 'kta-kārya-kāraṇa-bhāva-ṣūnyasya puruṣasya prakāra-'ntareṇā 'numā-  
natas, tathā siddhim āha:

**samhata-parārthatvāt puruṣasya. 66.**

25

samhananam ārambhaka-saṃyogaḥ; sa cā 'vayavā-'vayavy-abhedāt pra-  
kṛti-kārya-sādhāraṇaḥ. tathā ca saṃhatānām prakṛti-tat-kāryāṇām parār-  
thatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam  
prakṛti-mahad-ādikam parārthaṃ, sve-'tarasya bhogā-'pavarga-phalakam:  
saṃhatatvāt; ṣayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'saṃhata 30  
eva puruṣaḥ sidhyati; tasyā 'pi saṃhatatve 'navasthā-'patteḥ. Pātañjale  
ca "parārthaṃ saṃhatya-kāritvād" iti sūtra-kāreṇā 'numānaṃ kṛtam; tat  
tu yathā-ṣṛutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityeṇā 'rtha-kriyā-  
kāritvasyāi 'va saṃhatya-kāritā-ṣabdā-'rthatvāt. puruṣas tu viṣaya-pra-  
kāṣa-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāṣa-rūpatvāt; 35  
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛṭty-apekṣaṇāt; sambandhas tu  
nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam  
priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-ṣṛuṭi-



smṛtayo 'nukūla-tarkāḥ. anyac ca : sukhā-'di-mat pradhānā-'dikam yadi  
svasya sukhā-'di-bhogā-'rtham syāt, tadā tasya sākṣāt sva-jñeyatve karma-  
kartṛ-virodhaḥ; na hi dharmi-bhānam vinā sukhasya bhānam sambhavati;  
aham sukhī 'ty evam sukhā-'nubhavād iti. api ca samhanyamānānām  
5 bahūnām guṇānām tat-kāryānām cā 'neka-vikārānām aneka-cāitanya-guṇa-  
kalpanāyām gauraveṇa lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-  
samhatebhyah paraḥ kalpayitum yujyata iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam; puruṣār-  
thasyā 'khila-vastu-samhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-  
10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dau smaryate :

“nimitta-mātram evā 'sāu sṛjyānām sarga-karmaṇi,  
pradhāna-kāraṇī-bhūtā yato vāi sṛjya-çaktayah.”

“guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhitān, mune,  
guṇa-vyañjana-sambhūtiḥ sarga-kāle, dvijo-'ttame ”

15 'ty-ādi. kṣetrajñā-'dhiṣṭhānam cā 'samāpta-puruṣārthasya puruṣasya sam-  
yoga-mātram; guṇa-vyañjanam mahat tattvaṁ, kāraṇatayā triguṇā-'tma-  
pradhāna-vyañjakatvād iti.

tad evam acāksuṣāṇām anumānena siddhir uktā. idānīm sarva-kāra-  
ṇatvo-'papattaye prakṛti-nityatvam upapādyate puruṣa-kāuṣasthya-siddhy-  
20 artham :

**mūle mūlā-'bhāvād amūlam mūlam. 67.**

trayo-viṇṇati-tattvānām mūlam upādānam pradhānam mūla-çūnyam;  
anavasthā-'pattiyā tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çraṇanāt puruṣa eva prakṛter  
mūlam bhavatu; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvārakatayā  
ca na puruṣa-kāuṣasthya-hāniḥ. tathā ca smaryate :

“tasmād ajñāna-mūlo 'yam saṁsāraḥ puruṣasya hi ” 'ti. »

30 ity āçāṅkyā 'ha :

**pāramparye 'py ekatra pariniṣṭhe 'ti samjñā-mātram. 68.**

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py  
ekasminn avidyā-'dau yatra kutra-ein nitye dvāre paramparāyāḥ paryava-  
sānam bhaviṣyati; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānam, sāi  
35 'va nityā prakṛtiḥ; prakṛtir iha mūla-kāraṇasya samjñā-mātram ity arthaḥ.

« nanv evaṃ pañca-viṇṇāṭi-tattvānī 'ti no 'papadyate ; mahat-tattva-kāraṇā- 'vyaktā- 'pekṣayā 'pi jaḍa-tattvā- 'ntarā- 'patter » ity āçayena mūla-samādhānam āha :

**samānaḥ prakṛter dvayoḥ. 69.**

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor 5  
āvayoh samānaḥ pakṣaḥ. etad uktam bhavati : yathā prakṛter utpattiḥ  
çrūyata, evaṃ avidyāyā api

“ avidyā pañca-parvāi 'śā prādur-bhūtā mahātmana ”

ity-ādi-vākyāiḥ. ata ekasyā avaçyam gāuṇy utpattir vaktavyā ; tatra ca  
prakṛter eva puruṣa-saṃyogā- 'dibhir abhividyakti-rūpā gāuṇy utpattir yuktā ; 10

“ saṃyoga-lakṣaṇo- 'tpattiḥ kathyate karma-jñānayoḥ ”

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo- 'tpatti-smaraṇāt ; avidyāyāç ca  
kvā- 'pi gāuṇo- 'tpatti-açravaṇāt. tasyā anāditā-vākyāni tu pravāha-rūpeṇāi  
'va vāsanā- 'dy-anādi-vākyā-vad vyākhyeyānī 'ti. avidyā ca mithyā-jñāna-  
rūpā buddhi-dharma iti yoge sūtritam ; ato na tattvā- 'dhikyam. 15

athavā dvayoḥ prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

“ yataḥ pradhāna-puruṣāu yataç cāi 'tac carā- 'caram,  
kāraṇam sakalasyā 'sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyāiḥ puruṣasyā 'py utpatti-çravaṇād iti bhāvaḥ. tathā ca puru-  
ṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ ; nityatva-çravaṇād ity api samā- 20  
nam iti. tasmāt prakṛtir evo 'pādānam jagataḥ, prakṛti-dharmaç cā 'vidyā  
jagan-nimitta-kāraṇam, tathā puruṣo 'pī 'ti siddham. yat tu

“ avidyām āhur avyaktaṃ sarga-pralaya-dharmi vāi,  
sarga-pralaya-nirmuktaṃ vidyām vāi pañca-viṇṇakam ”

iti Mokṣadharme prakṛti-puruṣayor avidyā-vidye 'ti vacanam, tat tad- 25  
ubhaya-viṣayatayo 'pacaritam eva ; pariṇāmitvena hi puruṣā- 'pekṣayā pra-  
kṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evaṃ eva tasmin prakā-  
raṇe sva-sva-kāraṇā- 'pekṣayā bhūtā- 'ntam kārya-jātam avidye 'ty uktam,  
sva-svā- 'pekṣayā ca sva-sva-kāraṇam vidye 'ti. puruṣasya pariṇāma-rūpaṃ  
jagad-upādānatvam tu prakṛty-upādhikam eva kartṛtvā- 'di-vac chruti- 30  
smṛtyor upāsā- 'rtham evā 'nūdyate ; anyathā “ 'sthūlam anaṇv ahrasvam ”  
ity-ādi-çruti-virodhā- 'patter iti mantavyam. māyā-çabdena ca prakṛtir evo  
'cyate ; “ māyām tu prakṛtiṃ vidyād ” iti çrutāu

“ asmān māyī srjate viçvam etat, tasmiṇç cā 'nyo māyayā saṃniruddha ”

iti pūrva-prakrānta-māyāyāḥ prakṛti-svarūpatā-vacanāt ;

35

“ sattvaṃ rajas tama iti prakṛtaṃ tu guṇa-trayaṃ ;  
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī çrutā,  
lohita-çveta-kṛṣṇe 'ti tasyās tādrg-bahu-prajā ”

ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nāḥyā 'vidyā māyā-ṣabdā-'rtho, nityatvā-  
 'nupapatteḥ. kiṃ cā 'vidyāyā dravyatve ṣabda-mātra-bhedo, guṇatve ca  
 tad-ādhāratayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā-'dibhyaḥ. «atha  
 dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye» 'ti cen, na;  
 5 “tādṛk-padārthā-'pratīter” uktatvād iti.

«nanv evaṃ cet prakṛti-puruṣā-'dy-anumāna-prakāro 'sti, tarhi sarve-  
 ṣām eva katham viveka-mananam na jāyate?» tatrā 'ha:

**adhikāri-trāividhyān na niyamaḥ. 70.**

ḥravaṇā-'dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamo-  
 10 'ttamā ity ato na sarveṣām eva manana-niyamaḥ; kutarkā-'dibhir manda-  
 madhyamayor bādha-satpratipakṣatā-sambhavād ity arthaḥ. mandāir hi  
 bāuddhā-'dy-ukta-kutarka-jāteno 'ktā-'numānāni bādhyante; madhyamāiḥ  
 ca Buddhā-'dy-uktair eva viruddhā-'sal-liṅgāiḥ satpratipakṣitāni kriyante.  
 ata uttamā-'dhikāriṇām evāi 'tādṛṣa-mananam bhavati 'ti bhāvaḥ.

15 prakṛteḥ svarūpaṃ guṇa-sāmyam prāg evo 'ktam; sūkṣma-bhūtā-  
 'dikam ca prasiddham evā 'stī 'ty avaṣiṣṭayor mahad-ahamkārayoḥ svarū-  
 pam āha sūtrābhyām:

**mahad-ākhyam ādyam kāryam, tan manaḥ. 71.**

mahad-ākhyam ādyam kāryam, tan mano manana-vṛttikam. mananam  
 20 atra niṣcayas, tad-vṛttikā buddhir ity arthaḥ;

“yad etad viśṛtam bijam pradhāna-puruṣā-'tmakam  
 mahat tattvam iti proktam, buddhi-tattvam tad ucyata”

ity-ādi-vākyebhyo buddher evā 'dya-kāryatvā-'vagamat.

**caramo 'hamkāraḥ. 72.**

25 tasyā 'nantaro yaḥ, so 'hamkarotī 'ty ahamkāro 'bhimāna-vṛttika ity  
 arthaḥ.

yato 'bhimāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaraṣām upapan-  
 nam ity āha:

**tat-kāryatvam uttaraṣām. 73.**

30 sugamam. evaṃ tri-sūtrīṇ vṛākhyāya pāunaruktyā-'ṣaṅkā 'pāstā.

«nanv evam prakṛtiḥ sarva-kāraṇam iti ḥṛuti-smṛti-virodha» ity āṣaṅ-  
 kāyām āha:

**ādyā-hetutā tad-dvārā pāramparye 'py, anuvāt. 74.**

pāramparye 'pi sāksād ahetutve 'py ādyāyāḥ prakṛter hetutā 'ham-

kārā'diṣu mahad-ādi-dvārā 'sti; yathā vāiṣeṣika-mate 'ñūnām ghaṭā'di-  
hetutā dvyapukā'di-dvārāi 've 'ty arthaḥ.

«nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāra-  
natve kiṃ niyāmakam?» tatrā 'ha:

**pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75. 5**

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya  
puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyāḥ kāraṇatvāu 'cītyam  
ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bījam: puruṣasya saṃhatya-  
kāritve parārthatvā-'pattiyā 'navasthā. asaṃhatya-kāritve sarvadā mahad-  
ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā 10  
eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛtvo-'pacāro, yathā yodheṣu  
vartamānāu jaya-parājayāu rājany upacaryete; tat-phala-sukha-duḥkha-  
bhoktṛtvena tat-svāmitvād iti.

kiṃ ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā  
'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtayā 15  
puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve  
kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam  
api sukha-duḥkhā-'dikam na jñāyeta, tataḥ cā 'haṃ sukhī na ve 'ty-ādi-  
saṃçayā-'pattih. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pari-  
ṇāmitvam sidhyati. tad uktam Yoga-sūtreṇa: “sadā jñātāḥ citta-vṛttayas, 20  
tat-prabhoḥ puruṣasyā 'pariṇāmitvād” iti, tad-bhāṣyeṇa ca: “sadā jñāta-  
viśayatvam tu puruṣasyā 'pariṇāmitvam paridīpayati” 'ti. sadā prakāṣa-  
svarūpatve 'pi yathā nāi 'kadā viçva-prakāṣatvam, tathā vakṣyāmaḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhutvam api pratipādayati:

**paricchinnaṃ na sarvo-'pādānam. 76. 25**

sarvo-'pādānam pradhānam na paricchinnaṃ, vyāpakam ity arthaḥ.  
sarvo-'pādānatvam atra hetu-garbha-viçeṣaṇam; paricchinne tad-asambha-  
vād iti. «nanu prakṛter aparicchinnaṃ no 'papadyate; prakṛtir hi  
sattvā-'di-guṇa-trayaḥ atiriktā na bhavati; “sattvā-'dīnām a-tad-dharma-  
tvaṃ tad-rūpatvād” ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyāṃ spaṣṭam 30  
avadhṛtatvāc ca. teṣāṃ ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo  
dharmā vakṣyamāṇā vibhutve satī virudhyante. sṛṣṭy-ādi-hetavaḥ saṃyoga-  
vibhāgā-'dayaḥ ca no 'papadyanta» iti. atro 'cyate: paricchinnaṃ atra  
dāiçikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnaṃ, tad-abhāvaḥ ca vyā-  
pakatvam. tathā ca jagat-kāraṇatvasya dāiçikā-'bhāva-pratīyogitā-'nava- 35  
cchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prā-  
ṇasya sthāvara-jaṅgamā-'dy-akhila-çarīra-vyāpakatvam prāṇatva-sāmānyeno

'cyate, prāṇa-vyaktīnām sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikaṃ ca sādharma-vāidharma-sūtre pratipādayiṣyāmaḥ.

5 na kevalaṃ sarvo-'pādānatvād, api tu :

**tad-utpatti-ṣruteḥ ca. 77.**

teṣāṃ paricchinnānām utpatti-ṣravaṇāc ca ; " atha yad alpaṃ, tan martyam " ity-ādi-ṣrutīṣu maraṇa-dharmakatvena paricchinnasyo 'tpatty-ava-gamāt ; ṣruty-antarebhyaḥ ce 'ty arthaḥ.

10 idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatām nirasyati :

**nā 'vastuno vastu-siddhiḥ. 78.**

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ ; ṣaṣa-ṣṛṅgāj jagad-utpattiyā mokṣā-'dy-anupapatteḥ ; tad-adarṣaṇāc ce 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha :

15 **abādhād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.**

svapna-padārthasye 'va prapañcasya bādhāḥ ṣruty-ādi-pramāṇair nā 'sti ; tathā ṣaṅkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ.

« nanu " vācā-'rambhaṇaṃ vikāro nāmadheyam, mṛttike 'ty eva satyam " »

20 ity-ādi-ṣrutibhir eva prapañcasya bādhō, bādhāc cā 'vidyā-'khyā-doṣo 'pi sva-kāraṇe 'stī » 'ti cen, na ; mṛd-drṣṭānta-siddhy-anyathā-'nupapattiyā sva-kāraṇā-'pekṣakā-'sthāirya-rūpā-'sattva-paratvāt ; tādṛg-vākyānām anyathā sṛṣṭy-ādi-vākyā-virodhāc ca. kiṃ ca ṣrutiyā prapañca-bādhā ātmā-'ṣṛayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ saṃṣayā-

25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vāidharmyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyācāṣṭe Vedānta-sūtra-dvayam : " vāidharmyāc ca na svapnā-'di-vad " iti, " bhāva upalabdheḥ ce " 'ti ca. " ne 'ti ne 'tī " 'ty-evamvidha-vākyāni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, " prakṛtāi-'tāvattvam  
30 pratiṣedhatī " 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mīmāṃsā-bhāṣye 'smābhir vyākhyātāni.

" nā 'vastuno vastu-siddhir " iti yad uktaṃ, tatra hetum āha :

**bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām tat-siddhiḥ ? 80.**

35 bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt

katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyāu 'cityād ity arthaḥ.

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu ; kim pradhāna-kalpanaye? » 'ti. tatrā 'py āha :

**na karmaṇa, upādānatvā-'yogāt. 81.**

6

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāraṇatvam; guṇānām dravyo-'pādānatvā-'yogāt. kalpanā hi dṛṣṭā-'nusāreṇāi 'va bhavati; vāiṣeṣiko-'kta-guṇānām co 'pādānatvam na kvā-'pi dṛṣṭam ity arthaḥ. atra karma-çabdo 'vidyā-'dīnām apy upalakṣakaḥ; guṇatvā-'viçeṣeṇa teṣām apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyūç 10 cetana-gata-dravyatve tu pradhānasya samjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko darçitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nāçadvārā parama-puruṣārtha-hetutvam, na tu tatra vāidika-karmaṇām sākṣād-dhetutā 'stī 'ti yat prāg uktam “aviçeṣaḥ co 'bhayor” iti sūtreṇa, tad eva 15 prapañcayati pañcabhiḥ sūtrāiḥ :

**nā 'nuçravikād api tat-siddhiḥ; sādhyatvenā 'vṛtti-yogād apuruṣārthatvam. 82.**

api-çabdena “na dṛṣṭāt tat-siddhir” iti prāg-ukta-dṛṣṭa-samuccayaḥ. guror anuçrūyata ity anuçravo vedah; tad-vihito yāgā-'dir ānuçravikaṁ 20 karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ; yataḥ karma-sādhyatvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ. karma-sādhyasya cā 'nityatve çrutiḥ: “tad yathe 'ha karma-jito lokaḥ kṣīyata, evam evā 'mutra puṇya-jito lokaḥ kṣīyata” itī 'ti.

“na karmaṇā, 'nya-dharmatvād” iti sūtreṇa pūrvam karmaṇā bandho 25 nirākṛta, idānīm ca mokṣo nirākṛiyata ity apāunaruktyam. «anya-dharmatvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvam nirākṛta-prāyam itī punar āçāṅkāi 'va no 'detī» 'ti cen, na; bandha-hetutvenā 'viveke siddhe tat-puruṣiṇā-'viveka-jatvena karmaṇām tadīyatva-vyavastho-'papatter iti. 30

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khyā-karmaṇā tīrtha-ma-  
raṇā-'di-karmaṇā ca Brahma-lokaṁ gatasyā 'nāvṛtti-çrutiḥ katham upa-  
padyate? » tatrā 'ha :

**tatra prāpta-vivekasyā 'nāvṛtti-çrutiḥ. 83.**

tatrā 'nuçravika-karmaṇi Brahma-loka-gatānām yā 'nāvṛtti-çrutiḥ, sā 35  
tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy  
āvṛttim pratipādayatām vākya-'ntarāṇām virodha ity arthaḥ. tathā ca sā

'py anāvṛttir viveka-jñānasyāi 'va phalaṃ, na tu sākṣād eva karmaṇa iti. etac ca śaṣṭhā-dhyāye prapañcayīṣyati ; Brahma-mīmāṃsā-bhāṣye ca taylor vākyaṇy udāhṛtyā 'smābhir vyākhyātāni.

karmaṇas tu phalaṃ tadā 'ha :

5 **duḥkhād duḥkhaṃ, jalā-'bhiṣekavan na jāḍya-vimokaḥ. 84.**

ānuçravikāt tu hiṃsā-di-doṣeṇa duḥkhā-'tmaka-bhogena ca duḥkhād duḥkhaṃ duḥkha-dhārāi 'va bhavati, na tu jāḍya-vimoko 'viveka-nivṛttiḥ ; duḥkha-vimokas tv atidūra eva tiṣṭhati ; yathā jāḍyā-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jāḍya-vimokṣa ity arthaḥ. tad uktam :

10 “yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam,  
bhūta-hatyām tathāi 'vāi 'kām na yajñair mārṣtum arhatī” 'ti.

çrūyate ca Brahma-loka-sthānāṃ Viṣṇu-pārśadānām api Jaya-Vijayā-'dīnām punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam :

“dṛṣṭavad ānuçravikaḥ ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta” iti.

15 « nanu niṣkāmād antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-  
uta mokṣaḥ phalaṃ çrūyate » iti. tatrā 'ha :

**kāmye 'kāmye 'pi, sādhyatvā-'viçeṣāt. 85.**

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutaḥ ? sādhyatvā-'viçeṣāt ; karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi tri-  
20 guṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

“na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaçur”

ity-ādi-çrutibhyaḥ ca karmaṇo na sākṣān mokṣaḥ phalaṃ iti bhāvaḥ. tyāgenā 'bhimāna-tyāgena. eke kecid evā 'mṛtatvam ānaçuḥ, prāptavanto, na sarve ; abhimāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity  
25 arthaḥ.

« nanu bhavan-mate 'pi katham jñāna-sādhyasya na duḥkhatvaṃ, sādhyatvā-'viçeṣād ? » iti. tatrā 'ha :

**nija-muktasya bandha-dhvaṅsa-mātram param, na samānatvam. 86.**

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāçena yathok-  
tabandha-nivṛtti-mātram param ātyantikam viveka-jñānasya phalaṃ, dhvaṅsaḥ cā 'vināçī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṃ kāryam, yena nāçitayā duḥkha-dam tat syāt. karmaṇaḥ ca dṛṣṭa-kāraṇam vinā na sākṣād evā 'vidyā-nāçakatvaṃ ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na  
35 samānatvaṃ jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-

vati; avivekā-'khyā-kāraṇa-nācād iti siddham. tad evaṃ viveka-jñānam eva sāksād-dhāno-'pāya ity uktam.

idānīm viveka-jñānasyā 'pi sāksād-upāyāḥ pramāṇāni parīkṣyante; "ātmā vā are draṣṭavyaḥ crotavyo mantavya" ity-ādi-ṣrutibhir hi pramāṇa-trayeṇā 'tma-jñānam ity avagamyate. karmā-'dikam tv anyan mana-ādi- 5 pramāṇānām ṣuddhy-ādi-karam eve 'ti.

**dvayor ekatarasya vā 'py asaṃnikṛṣṭā-'rtha-paricchittih pramā; tat-sādhakatamaṃ yat, tat trividham pramāṇam. 87.**

asaṃnikṛṣṭaḥ pramātary anārūḍho, 'nadhigata iti yāvat. evaṃ-bhūtasyā 'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- 10 puruṣayor ubhayor eva dharmo bhavatu, kiṃ vāi 'katara-mātrasyo, 'bhayathāi 'va tasyāḥ pramāyā yat sādhakatamam phalā-'yoga-vyavacchinnaṃ kāraṇam, tat pramāṇam; tac ca trividham vakṣyamāṇa-rūpeṇ 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāya vastv iti, saṃ- 15 ṣaya-vyāvartanāya tv avadhāraṇam iti.

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā buddhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sākṣy eva, na pramāte 'ti. yadi ca pāuruṣeya-bodho buddhi-vṛttiḥ co 'bhayam api pramo 'cyate, tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur- 20 ādiṣu tu pramāṇa-vyavahāraḥ paramparayāi 'va sarvathe 'ti bhāvaḥ. Pā-tañjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktaḥ; puruṣā-'rtham eva karaṇānām pravṛtṭyā phalasya puruṣa-niṣṭhatāyā evāu 'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha-svarūpasya nityatayā katham phalatvam?» iti vācyam; kevalasya nit- 25 yatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parāgasyāi 'va vā phalatvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa līṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya-saṃnikarṣa-jā pratyakṣā vṛttir indriya-viṣiṣṭa-buddhy-ācṛitā; naṣānā-'di-gata-pittā-'di-doṣāiḥ pittā-'dy-ākāra-vṛtṭy-udayād iti viṣeṣaḥ. sā ca vṛttir 30 artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūḍhā satī bhāsate; puruṣasyā 'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati: "japā-sphaṭikayor iva no 'parāgaḥ, kiṃ tv abhimāna" iti; Yoga-sūtram ca: "vṛtti-sārūpyam itaratre" 'ti; smṛtir api: 35

"tasmiṃ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;  
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

Yoga-bhāṣyam ca: "buddheḥ pratisaṃvedī puruṣa" iti. pratidhvanivat



pratisaṃvedah saṃvedana-pratibimbas, tasyā 'çraya ity arthaḥ. etena  
 puruṣāṇām kūṣastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-'bhāṣana-pra-  
 saṅgaḥ; asaṅgatayā svato 'rthā-'kāratvā-'bhāvāt; arthā-'kāratām vinā ca  
 saṃyoga-mātreṇā 'rtha-grahanasyā 'īndriyā-'di-sthale buddhāv adṛṣṭatvād  
 5 iti. puruṣe ca sva-sva-buddhi-vṛttinām eva pratibimbā-'rpaṇa-sāmarthyam  
 iti phala-balāt kalpyate; yathā rūpavatām eva jalā-'diṣu pratibimbana-  
 sāmarthyam, ne 'tarasye 'ti. rūpavattvam ca na sāmānyataḥ pratibimba-  
 prayojakam; çabdasyā 'pi pratidhvani-rūpa-pratibimba-darçanāt. na ca  
 «çabda-janyam çabdā-'ntaram eva pratidhvanir» iti vācyam; sphaṭika-  
 10 lāuhityā-'der api japā-saṃnikarṣa-janyatā-'pattyā pratibimba-mithyātva-  
 siddhānta-kṣater iti. pratibimbaç ca buddher eva parināma-viçeṣo bimbā-  
 'kāro jalā-'di-gata iti mantavyam. kecit tu «vṛttāu pratibimbitam sad eva  
 cāitanyam vṛttim prakāçayati; tathā ca vṛtti-gata-pratibimba eva vṛttāu  
 cāitanya-viçayatā, na tu cāitanye vṛtti-pratibimbo 'stī» 'ty āhuḥ. tad asat;  
 15 upadarçita-çāstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-  
 virahena vṛtti-cāitanyayor anyo-'nya-viçayatā-'khyā-sambandha-rūpatayā  
 'nyo-'nyasminn anyo-'nya-pratibimba-siddheç ca; bāhya-sthale 'rthā-'kāra-  
 tāyā eva viçayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva  
 viçayatātvāu-'cityāc ce 'ti. ye tu tārīkikā jñānasya viçayatām ne 'cchanti,  
 20 tan-mate jñāna-vyaktinām anugamaka-dharmā-'bhāvena ghaṭa-viçayakam  
 paṭa-viçayakam jñānam ity-ādy-anugata-vyavahārā-'nupapattiḥ. kecit tu  
 tārīkikā anayāi 'vā 'nupapattyā viçayatām atirikta-padārtham āhuḥ. tad  
 apy asat; anubhūyamānām arthā-'kāratām viḥāya viçayatā-'ntara-kalpane  
 gāuravād iti.

25 «nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-  
 'nya-viçayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākāra-'khyā-  
 pratibimba-dvayene!» 'ti cen, na; pratibimbam vinā svatvasyā 'pi durvaca-  
 tvāt. svatvam hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaç ca jñānam. tathā  
 ca viçayatā-lakṣaṇasya viçaya-sāmagrī-ghaṭitatvenā 'tmā-'çrayaḥ. tasmād  
 30 acāitanya-cāitanyayor anyo-'nya-viçayatā-rūpo 'nyo-'nyasminn anyo-'nya-  
 pratibimbaḥ siddhaḥ. adhikam tu Yogavārttike draṣṭavyam iti dik. atrā  
 'yam pramātr-ādi-vibhāgaḥ:

pramātā cetanaḥ çuddhaḥ, pramāṇam vṛttir eva naḥ,  
 pramā 'rthā-'kāra-vṛttinām cetane pratibimbanam;  
 35 pratibimbita-vṛttinām viçayo meya ucyate;  
 sāksād-darçana-rūpam ca sāksitvam vakṣyati svayam.  
 ataḥ syāt kāraṇā-'bhāvād vṛtteḥ sāksy eva cetanaḥ.  
 Viṣṇv-ādēḥ sarva-sāksitvam gāṇam liṅgā-'dy-abhāvata iti.

«nanu

40 “yathā prakāçayaty ekaḥ kṛtsnam lokam imam raviḥ,  
 kṣetram kṣetrī tathā kṛtsnam prakāçayati, Bhārata”

'ty-ādi-vākyeṣū 'pamānā-'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham? » iti. tatrā 'ha :

**tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.**

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇa-'dhikyam sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa- 5 trayam evo 'panyastam :

“pratyakṣam anumānam ca ṣāstram ca vividhā-'gamam  
trayam suviditam kāryam dharma-guḍdhim abhīpsate ” 'ti.

upamānāi-'tihyā-'dīnām cā 'numāna-ṣabdayoḥ praveṣaḥ; anupalabdhy-ādī-  
nām ca pratyakṣe praveṣa iti. ukta-vākye ce 'dam anumānam abhipretam : 10  
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāṣyam; svayam  
aprakāṣatvāt; trāilokya-vad iti.

tejaḥ-cāitanya-sādhāraṇam ca prakāṣatvam akhaṇḍo-'pādhiḥ prakāṣa-  
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntam ācṛitya pramāṇānām 15  
viṣeṣa-lakṣaṇāni vaktum upakramate :

**yat sambaddham sat tad-ākāro-'llekhi vijñānam, tat praty-  
akṣam. 89.**

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-  
nam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antaḥ 20  
hetu-garbha-viṣeṣaṇam. tathā ca svā-'rtha-saṃnikarṣa-janyā-'kāraṣyā 'grāyo  
vṛttiḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttiḥ sambandhā-'rtham  
sarpatī ” 'ty āgāmi-sūtrān na vṛtteḥ saṃnikarṣa-janyatvam ity ākāra-'grāya-  
grahāṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiḥ ca pradīpasya ṣikhā-tulyā  
bāhyā-'rtha-saṃnikarṣā-'nantaram eva tad-ākāro-'llekhinī bhavatī 'ti nā 25  
'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ; sam-  
baddha-vastv-ākārā-'bhāvād » ity ācāṅkya tasyā 'lakṣyatvena samādhatte :

**yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.**

āindriyaka-pratyakṣam evā 'tra lakṣyam, yoginaḥ cā 'bāhya-pratyakṣa- 30  
kāḥ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavam samādhānam āha :

**līna-vastu-labdā-'tiṣaya-sambandhād vā 'doṣaḥ. 91.**

athavā tad api lakṣyam eva; tathā 'pi na doṣo, nā 'vyāptiḥ; yato līna-  
vastuṣu labdha-yogaja-dharma-janyā-'tiṣayasya yogi-cittasya sambandho 35  
ghaṭata ity arthaḥ. atra līna-ṣabdaḥ parā-'bhipretā-'saṃnikṛṣṭa-vācī; sat-

kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-'tiṣaye 'ti viṣeṣaṇam. atiṣayaḥ ca vyāpakatvaṁ vṛtti-pratibandhaka-tamo-nivṛtty-ādiḥ ce 'ti. idam cā 'trā 'vadheyam : "yat sambaddham sad" iti pūrva-  
 5 sūtre buddher artha-saṁnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādhārāṇe buddhy-artha-saṁnikarṣa eva kāraṇam; indriya-saṁnikarṣās tu cākṣuṣā-'di-pratyakṣeṣu viṣiṣyāi 'va kāraṇāni. «nanv evam indriya-saṁnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattiḥ.» māi 'vam! tamaḥ-pratibandhena tadānīm  
 10 buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoḥ saṁnikarṣeṇa kadā-cic ca yogaja-dharmenā 'pasāryate; añjana-saṁyogena nayana-mālīnya-vat. na cāi «'vaṁ tad-dhetor eva tad astv iti nyāyene 'ndriya-saṁnikarṣā-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv» iti vācyam; susupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-  
 15 siddheḥ;

“sattvāj jāgaraṇaṁ vidyād, rajasā svapṇam ādiṣet,  
 prasvāpanaṁ tu tamasā; turīyaṁ triṣu saṁtatam”

ity-ādi-smṛtibhyaḥ susupty-ādāu vṛtti-pratibandhakā-'ntarā-'sambhavāc ca; cākṣuṣa-vṛttāv api tamasaḥ pratibandha-darṣanāc ca. yat tu ṣuṣka-tārki-  
 20 kāḥ susuptāu vṛtty-anutpādā-'rthaṁ jñāna-sāmānye tvañ-mano-yogaṁ kāraṇaṁ kalpayanti, tad asat; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvāḥ sarva-pratyakṣa-ḥṛavanāt; tvañ-mano-yogā-'nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

25 «nanu tathā 'pī 'ṣvara-pratyakṣe 'vyāptiḥ; tasya nityatvena saṁnikarṣā-'janyatvād» iti. tatrā 'ha:

**iṣvarā-'siddheḥ. 92.**

iṣvare pramāṇā-'bhāvān na doṣa ity anuvartate. ayaṁ ce 'ṣvara-prati-  
 30 ṣedha eka-deḥinām prāuḍha-vādenāi 've 'ti prāg eva pratipāditam; anyathā hī 'ṣvarā-'bhāvād ity evo 'cyeta. iṣvarā-'bhyupagame tu saṁnikarṣa-janya-jātiyatvam eva pratyakṣa-lakṣaṇaṁ vivakṣitam; sājātyaṁ ca jñānatva-sākṣād-vyāpya-jātye 'ti bhāvāḥ.

«ḥṛuti-smṛtibhyāṁ katham iḥo na sidhyatī?» 'ty ākāṅkṣāyāṁ tarka-virodhaṁ lāukikam eva bādhakam āha :

35 **mukta-baddhayor anyatarā-'bhāvān na tat-siddhiḥ. 93.**

iṣvaro 'bhimataḥ kim kleṣā-'di-mukto vā, tāir baddho vā? anyatarasyā 'py asambhavān ne 'ṣvara-siddhir ity arthaḥ.

ubhayathā 'py a-sat-karatvam. 94.

muktatve sati sraṣṭṛtvā-'dy-akṣamatvaṃ, tat-prayojakā-'bhimāna-rāgā-'dy-abhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthaḥ.

« nanv evam iṣvara-pratipādaka-ṣrutinām kā gatiḥ? » tatrā 'ha :

muktā-'tmanāḥ praçaṇsā upāsā siddhasya vā. 95.

5

yathā-yogaṃ kācie chrutir muktā-'tmanāḥ kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṃnidhi-mātrāi-'ṣvareṇa stuti-rūpā prarocanā-'rthā; kācie ca saṃkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā ṣrutih siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ṣvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nitya-tvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

10

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhāṭṛtvam ṣṛyamāṇaṃ no 'papadyate; loka saṃkalpā-'dinā pariṇamanasyāi 'vā 'dhiṣṭhāṭṛtvā-vyavahārād » iti. tatrā 'ha :

tat-saṃnidhānād adhiṣṭhāṭṛtvam, maṇi-vat. 96.

yadi saṃkalpena sraṣṭṛtvam adhiṣṭhāṭṛtvam ucyate, tadā 'yam doṣaḥ 15 syāt. asmābhis tu puruṣasya saṃnidhānād evā 'dhiṣṭhāṭṛtvam sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ saṃnidhya-mātreṇa ṣalya-niṣkarsakatvaṃ na saṃkalpā-'dinā, tathāi 'vā 'di-puruṣasya saṃyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa pariṇamanam; idam eva ca svo-'pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam :

20

“ niricche saṃsthitē ratne yathā lohaḥ pravartate,  
sattā-mātreṇa devena tathā ce 'yam jagaj-janiḥ.  
ata ātmani kartṛtvam akartṛtvam ca saṃsthitam:  
niricchatvād akartā 'sau, kartā saṃnidhi-mātrata ” iti.

“ tad āikṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatiṣatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-saṃyogāt. athavā buddhi-pūrva-sṛṣṭi-viṣayaṃ etādṛṣa-vākya-jātaṃ, na tv ādi-sarga-param; tasyā 'buddhi-pūrvaka-tva-smaraṇād iti bhāvaḥ; yathā Kāurme :

“ ity eṣa prākṛtaḥ sargaḥ saṃkṣepāt kathito mayā;  
a-buddhi-pūrvakas tv eṣa. brāhmīṃ sṛṣṭīm nibodhate ” 'ti.

30

asya ca vākyaśyā 'di-puruṣa-buddhy-ajanyatvena saṃkoce gāuravam iti.

na kevalam sargā-'dāv eva puruṣasya saṃyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṃkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viṣeṣa-kāryeṣv api sarva-puruṣāṇām ity āha :

**viṣeṣa-kāryeṣv api jīvānām. 97.**

adhiṣṭhātrtvam saṃnidhānād ity anuśajyate. antaḥkaraṇo-'palakṣita-syāi 'va jīva-ṣabdā-'rthatvam ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viṣeṣa-kārye visargā-'khye vyaṣṭi-srṣṭāv api jīvānām antaḥkaraṇa-pratibimbīta-  
 5 cetanānām saṃnidhānād evā 'dhiṣṭhātrtvam, na tu kenā 'pi vyāpāreṇa; kūṭastha-cin-mātra-rūpatvād ity arthaḥ.

«nanu cet sadā sarva-jñā iṣvaro nā 'sti, tarhi vedānta-mahā-vākyā-'rthasya vivekasyo 'padeṣe 'ndha-paramparā-'ṣaṅkayā 'prāmāṇyam pra-sajyeta.» tatrā 'ha:

**10 siddha-rūpa-boddhṛtvād vākyā-'rtho-'padeṣaḥ. 98.**

Hiraṇyagarbhā-'dīnām siddha-rūpasya yathārthasya boddhṛtvāt tad-vaktṛkā-'yurvedā-'di-prāmāṇyenā 'vadhṛtāt teṣām vākyā-'rtho-'padeṣaḥ  
 pramāṇam iti ṣeṣaḥ.

«nanu puruṣasya cet saṃnidhi-mātreṇa gāṇam adhiṣṭhātrtvam, tarhi  
 15 mukhyam adhiṣṭhātrtvam kasye?» 'ty ākāṅkṣāyām āha:

**antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātrtvam. 99.**

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātrtvam saṃkalpā-'di-dvārakam  
 pratyetyam. «nanvadhiṣṭhātrtvam ghaṭā-'di-vad acetanasya na yuktaṃ.»  
 tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antaḥkaraṇam hi tapta-loha-vac  
 20 cetano-'jjvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātrtvam  
 ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. «nanv evam cāitanyenā 'ntaḥ-  
 karaṇasyo 'jjvalane citeḥ saṅgitvam agni-vad eva syād» iti cen, na;  
 nityo-'jjvala-cāitanya-saṃyoga-viṣeṣa-mātrasya saṃyoga-viṣeṣa-janya-cāita-  
 nya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jjvalana-rūpatvāt; na tu cāitanyam  
 25 antaḥkaraṇe saṃkrāmati, yena saṅgitā syāt. agner api hi prakāṣā-'dikam  
 na lohe saṃkrāmati; kiṃ tv agni-saṃyoga-viṣeṣa eva lohasyo 'jjvalanam  
 iti. «nanv evam api saṃyogena pariṇāmitvam» iti cen, na; sāmānya-guṇā-  
 'tirikta-dharmo-'tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṃyo-  
 ga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavatī 'ti  
 30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṃyoge tan-nimittaka-  
 viṣeṣā-'sambhavād iti. ayam eva ca saṃyoga-viṣeṣo buddhy-ātmanor  
 anyo-'nya-pratibimbane hetuḥ. «nanu pratibimba-hetutayā saṃyoga-viṣeṣā-  
 'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-  
 'deḥ saṃyoga-viṣeṣād eva sambhavād» iti. māi 'vam! buddhāu cāitanya-  
 35 pratibimbaç cāitanya-darṣanā-'rtham kalpyate, darpaṇe mukha-pratibimba-  
 vat; anyathā karma-kartṛ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ.  
 ayam eva ca cit-pratibimbo <buddhāu cic-chāyā-'pattir> iti, <cāitanyā-  
 'dhyāsa> iti, <cid-āveṣa> iti co 'cyate. yaç ca cāitanye buddheḥ pratibimbaḥ,

sa cā 'rūḍha-viṣayāḥ saha buddher bhānā-'rtham iṣyate; arthā-kāratayāi  
 'vā 'rtha-grahanaṣya buddheḥ sthale dṛṣṭatvena tāṃ vinā saṃyoga-viṣeṣa-  
 mātrena 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-kārasyaī 'vā 'rtha-  
 grahaṇa-ṣabdā-'rthatvāc ce 'ti. sa cā 'rthā-'kāraḥ puruṣe pariṇāmo na  
 sambhavatī 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik. sa cā 'yam 5  
 anyo-'nya-pratibimbo Yoga-bhāṣye Vyāsa-devāḥ siddhāntitah: "citi-ṣaktir  
 aparīṇāminy apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānte 'va tad-  
 vṛttim anupatati; tasyāc ca prāpta-cāitanyo-'pagraha-rūpāyā buddhi-vṛtter  
 anukāri-mātratayā buddhi-vṛtty-aviṣiṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-  
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaṣcit tu 10  
 «buddhi-gatayā cic-chāyayā buddher eva sarvā-'rtha-jñātrtvam; icchā-  
 'dibhir jñānasya sāmānādhikaranyā-'nubhavāt; anyasya jñānenā 'nyasya  
 pravṛtty-anāucityāc ce » 'ty āha. tad ātmā-jñāna-mūlakatvād upekṣaṇīyam.  
 evaṃ hi buddher eva jñātrtve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-  
 virodhaḥ, puruṣe pramāṇā-'bhāvaḥ ca; puruṣa-liṅgasya bhogasya buddhāv 15  
 eva svī-kārāt. na ca «pratibimbā-'nyathā-'nupapattyā bimba-bhūtaḥ puru-  
 ṣaḥ setsyati » 'ti vācyam; anyo-'nyā-'ṣrayāt: prthag-bimba-siddhāu buddhi-  
 stha-cāitanyasya pratibimbatā-siddhiḥ, pratibimbatā-siddhāu ca tat-prati-  
 yogitayā bimba-siddhir iti. asman-mate ca jñātrtayā puruṣa-siddhy-ananta-  
 ram tasya jñeyatvā-'nyathā-'nupapattyā pratibimba-siddhāu nā 'nyo-'nyā- 20  
 'ṣrayaḥ. «atha vṛtti-sākṣitayā bimba-rūpaḥ cetanaḥ sidhyati » 'ti cet, tarhi  
 sākṣiṇa eva pramātrtvam apy ucitam; ubhaya-jñātrtva-kalpane gāuravāt;  
 vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaranyā-'nubhavāc ca. kiṃ cāi 'vam  
 sati buddher eva bhoktrtve "bhoktr-bhāvād" ity āgāmi-sūtreṇa bhoktrtayā  
 puruṣa-sādhanaṃ virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban- 25  
 dhena bimbasyāi 'va jñānaṃ, na tu citāu buddhi-pratibimbaḥ kalpyata »  
 ity etāvan-mātre cet tasyā 'ṣayo varṇyeta, tad apy asat; sūryā-'deḥ sva-  
 pratibimba-rūpa-sambandhena jalā-'di-tat-stha-vastu-bhāsakatvā-'darṣanāt,  
 kiraṇāir eva tad-ubhaya-bhāsanāt; maru-marīcikā-'dāu tu svā-'dhyasta-jalā-  
 'di-bhāsakatvaṃ dṛṣṭam eve 'ti dṛṣṭā-'nusāreṇā 'smābhiḥ citāu buddhi-prati- 30  
 bimba eva sarvā-'rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam  
 «anyasya jñānenā 'nyasya pravṛtty-anupapattir » iti, tad api na; "akartur  
 api phalo-'pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāiya-  
 dhikaranyasya dṛṣṭānteno 'papādayiṣyamānatvāt; buddheḥ saṃkalpena  
 deha-kriyāyām ivā 'trā 'pi saṃyoga-viṣeṣā-'der eva niyāmakatvād iti. 35

pratyakṣa-pramāṇaṃ lakṣayitvā 'numānaṃ lakṣayati:

**pratibandha-dṛṣṭaḥ pratibaddha-jñānam anumānam. 100.**

pratibandho vyāptiḥ; vyāpti-darṣanād vyāpaka-jñānaṃ vṛtti-rūpaṃ  
 anumānam pramāṇam ity arthaḥ. anumitis tu pāruṣeyo bodha iti.

çabda-pramāṇam lakṣayati :

**āpto-'padeçaḥ çabdaḥ. 101.**

āptir atra yogyatā ; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-  
māṇatvāt. tathā ca yogyaḥ çabdas, taj-janyam jñānam çabdā-'khyam  
5 pramāṇam ity arthaḥ. phalam ca pāuruṣeyaḥ çabdo bodha iti.

pramāṇa-pratipādanasya svayam eva phalam āha :

**ubhaya-siddhiḥ pramāṇāt; tad-upadeçaḥ. 102.**

ubhayaor ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati ; atas  
tasya pramāṇasyo 'padeçaḥ kṛta ity arthaḥ.

10 tatra yenā 'numāna-viçeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu  
viviecyā sādhanīyāu, tad varṇayati :

**sāmānyato dṛṣṭād ubhaya-siddhiḥ. 103.**

anumānam tāvat trividham bhavati : pūrva-vat, çeṣa-vat, sāmānyato  
dṛṣṭam ce 'ti. tatra pratyakṣī-kṛta-jātiya-viṣayakam pūrva-vat; yathā  
15 dhūmena vahny-anumānam; vahni-jātiyo hi mahānasā-'dāu pūrvam pra-  
tyakṣī-kṛtaḥ. vyatirekā-'numānam çeṣa-vat. çeṣo 'pūrvo 'rtho 'sya viṣa-  
yatvenā 'stī 'ti çeṣa-vat; aprasiddha-sādhyakam iti yāvat; yathā pṛthivī-  
tvane 'tara-bhedā-'numānam; pṛthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-  
nyato dṛṣṭam ca tad-ubhaya-bhinna anumānam. yatra sāmānyataḥ  
20 pratyakṣā-'di-jātiyam ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijā-  
tīyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena kara-  
ṇavattvā-'numānam; atra hi pṛthivītvā-'di-jātiyam kuṭhārā-'di-karaṇam  
ādāya vyāptim gṛhītvā tad-vijātiyam atīndriyam jñāna-karaṇam indriyam  
sādhyata iti. tatra sāmānyato dṛṣṭād anumānād dvayoḥ prakṛti-puruṣayoh  
25 siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dṛṣṭam anumānam, yathā : mahat tattvaṁ  
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-  
duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity-ādi.

30 puruṣe tu yady apy anumānā-'pekṣā nā 'sti, sarva-sammatatvāt, tathā  
'pi prakṛty-ādi-viveke sāmānyato dṛṣṭam evā 'pekṣyate. tad yathā : pra-  
dhānam parārtham; saṁhatya-kāritvāt; gṛhā-'di-vad iti. atra hi praty-  
akṣa-siddham dehā-'dy-arthakatvaṁ gṛhādiṣu gṛhītvā tad-vijātiyaḥ puru-  
ṣaḥ pradhānā-'di-paratvenā 'numīyate. dehā-'dīnām ca bhokṛtṛtvam avivek-  
ena prāg gṛhītam ity ubhaya-siddhir iti.

35 « yā pramāṇasya phala-bhūtā pramā-'khyasiddhir uktā, tayā puruṣasya  
pariṇāmā-'pattir » ity āçāṅkāyām tasyāḥ svarūpam āha :

**cid-avasāno bhogaḥ. 104.**

puruṣa-svarūpe cūitanye paryavasānam yasyāi, 'tādṛgo bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, cetaḥ pariṇāmitva-sadharmatvā'di-ṣaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasitatvān na kāuṣasthyā'di-hānir ity ācāyaḥ. tathā hi 5  
pramāṇā-'khyā-vṛtṭy-ārūḍham prakṛti-puruṣā-'dikam prameyaṁ vṛtṭyā saha puruṣe pratibimbataṁ sad bhāṣate. ato 'rtho-'parakta-vṛtṭi-pratibimbā-'vacehinnaṁ svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataḥ ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā vṛttināṁ karaṇatvam iti. tad uktaṁ Viṣṇupurāṇe : 10

“gr̥hītān indriyāir arthān ātmane yaḥ prayacehati,  
antaḥkaraṇa-rūpāya tasmāi viçvā-'tmane nama” iti.

rājño hi karaṇa-vargaḥ svāmine bhogya-jātaṁ samarpayatī 'ti dṛṣṭam iti. bhoga-ṣabdā'rthaḥ cā 'bhāvaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādharmaṇaḥ; viçeṣas tv ayam: aparīṇāmitvāt puru- 15  
ṣasya viṣaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣāṁ tu pariṇāmitvāt puṣṭy-ādir apī 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ puruṣe pratiṣidhyate “buddher bhoga ivā 'tmanī” 'ty-ādibhir iti mantav-  
yam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatāyā evo 20  
'bhaya-siddhitva-vacanād iti.

« nanu kartur eva loke kriyā-phala-bhogo dṛṣṭaḥ; yathā samcarata eva samcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phalasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruṣe gha- 25  
ṭete » 'ty āṣaṅkāyāṁ āha :

**akartur api phalo-'pabhogo 'nnādyā-vat. 105.**

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktaḥ. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya 30  
buddhi-gataṁ karma-phalam puruṣo bhuṅkta ity uktam.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvaṁ svīkṛtya buddhi-karmaṇā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha :

**avivekāḍ vā tat-siddheḥ kartuḥ phalā-'vagamaḥ. 106.**

athavā kartari phalam eva na bhavati: < sukham bhuñjīye > 'ty-ādi- 35  
kāmanābhir bhogasyāi 'va phalatvāt. ato bhokṛt-niṣṭham eva phalam bhavati. ṣāstra-vihitam phalam anuṣṭhātārī 'ti ṣāstreṣu kartuḥ phalā-



'vagas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khyā-siddheḥ kartṛ-buddhāv avivekāḍ ity arthaḥ. <yo 'haṁ karomi, sa evā 'haṁ bhuñja> iti hi lāukikā-'nubhava iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me bhūyād> iti-vat phala-sādhana-tvenāi 'vo 'papadyate. bhogas tu nā 'nyasya  
5 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-  
ṣa-svarūpatve 'pi, vāiṣeṣikānām mate crotṛa-vat, kāryatā bodhyā; sukhā-  
'dy-avacchinna-citer eva bhogadvāt. asmiñ ca bhogasya phalatva-pakṣe  
duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. athavā bhogyatā-rūpa-svatva-  
sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena samban-  
10 dhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvād iti.

tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhiṁ ca prati-  
pādyā prameya-siddher api phalam āha:

**no 'bhayaṁ ca tattvā-'khyāne. 107.**

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sākṣātkāre saty  
15 ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-ṣokau jahātī"  
'ti cṛuter, nyāyāc ce 'ty arthaḥ.

samkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayor prakṛti-  
puruṣayor anumāne 'vāntara-viṣeṣā itaḥ param adhyāya-samāptiṁ yāvad  
vicāryāḥ; tatra cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam  
20 apākaroti:

**viṣayo 'viṣayo 'py atidūrā-'der hāno-'pādānābhyām indriya-  
sya.. 108.**

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-  
vākāḥ prakṛty-ādy-abhāvaḥ sādhayitum na śakyate; yato vidyamāno  
25 'py artha indriyānām kāla-bhedena viṣayo 'viṣayaḥ ca bhavati; atidūratvā-  
'di-doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthaḥ. sāmagrī-sam-  
avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-  
upalambhe tu vakṣyamāṇa-pratibandhān na sāmagrī-samavadhānam iti  
bhāvaḥ. atidūrā-'dayaḥ ca doṣā viṣiṣya Kārikayā parigaṇitāḥ:

30 "atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt

sāukṣmyād vyavadhānād abhivhavāt samānā-'bhihārāc ce" 'ti.

samānā-'bhihārāḥ sajātīya-samvalanam, yathā māhiṣe gavya-miṣraṇān mā-  
hiṣatvā-'grahāṇam iti.

«nanv atidūratvā-'diṣu madhye prakṛty-ādy-upalambhe kim prati-  
35 bandhakam?» iti. tatrā 'ha:

**sāukṣmyāt tad-anupalabdhiḥ. 109.**

tayor pūrvoktayor prakṛti-puruṣayor anupalabdhis tu sāukṣmyād ity  
arthaḥ. sūkṣmatvam ca nā 'nutvam, viṣva-vyāpanāt; nā 'pi durūhatvā-

'dikam, durvacatvāt; kim tu pratyakṣa-pramā-pratibandhikā jātiḥ. yoga-  
ja-dharmasya co 'ttejakatayā prakṛti-puruṣā-dīnām pratyakṣa-pramā bhav-  
ati. jāti-sāṃkaryam ca na doṣā-vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaḥ  
co 'ttejaka eve 'ti.

5

« nanv abhāvād evā 'nupalabdhi-sambhave kim-artham sāukṣmyam  
kalpyate? anyathā ca ṣaṣṭa-ṣṭāṅgā-der api sāukṣmyād anupalabdhiḥ kim  
na syād? » iti. tatrā 'ha :

**kārya-darṣanāt tad-upalabdheḥ. 110.**

kāryā-nyathā-nupapattiyā prakṛty-ādi-siddhāu satyām teṣām sūkṣma- 10  
tvaṃ kalpyate. anumānāt pūrvam ca sūkṣmatvā-di-samūcayenā 'bhāvā-  
'nirṇayād anumānam upapadyata ity arthaḥ.

atra ṣaṅkate :

**vādi-vipratipattes tad-asiddhir iti cet, 111.**

« nanu kāryam ced utpatteḥ prak siddham syāt, tadā tad-ādharatayā 15  
nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇa-numānasya vakṣya-  
mānatvāt. vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir » iti yadī 'ty  
arthaḥ.

abhyupetiya pariharati :

**tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpāḥ. 112.**

20

mā 'stu sat kāryam, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya  
kāraṇasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva.  
tata eva ca parināmināḥ sakāṇā aparināmitayā puruṣasya vivekena  
mokṣo-papattir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-dy-āstika-ṣāstram pravartate. 25  
ato na sat-kārya-vādi-ṣruti-smṛti-virodhe 'pi teṣām aṅgā-ntareṣv aprāmā-  
ṇyam iti mantavyam.

paramā-rthataḥ parihāram āha :

**trividha-virodhā-patteḥ ca. 113.**

sarvam kāryam trividham sarva-vādi-siddham: atītam anāgataṃ var- 30  
tamānam iti. tatra yadi kāryam sadā san ne 'śyate, tadā trividhatvā-  
'nupapattiḥ; atītā-di-kāle ghaṭā-dy-abhāvena ghaṭā-der atītā-di-dharma-  
katvā-nupapatteḥ, sad-asatoḥ sambandhā-nupapatteḥ: kim ca pratiyogitva-  
sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve  
paṭā-dy-abhāvo ghaṭā-dy-abhāvaḥ syāt; abhāvavā-viṣeṣāt; abhāveṣv api 35  
svarūpato viṣeṣā-ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt.  
« atha pratiyogy evā 'bhāva-viṣeṣaka » iti cen, na; asataḥ pratiyogināḥ

prāg-abhāvā-'diṣu viṣeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kārya-  
 syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto>  
 <ghaṭo vartamāno> <ghaṭo bhaviṣyann> iti pratyayānām tulya-rūpatāu-  
 'cityāt; na tv ekasya bhāva-viśayatvam anyayoḥ cā 'bhāva-viśayatvam iti.  
 5 te evā 'tītā-'nāgatatve avasthe dhvaṃsa-prāgabhāva-vyavahāraṃ janayataḥ;  
 tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhiḥkāṃ tu Pātāñjale  
 draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvāv apy adhiḥkāraṇa-svarūpāḥ eva.  
 na cāi « 'vam pratiyogi-sattā-kāle 'py adhiḥkāraṇa-svarūpā-'napāyād atyantā-  
 10 'bhāva-pratyaya-prasaṅga » iti vācyaḥ; parāir api pratiyogimati deṣe tad-  
 atyantā-'bhāvā-'nāṅgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-  
 yor eva sāmāyikā-'tyantā-'bhāvatva-sambhavāc ca. tasmān nā 'smat-sid-  
 dhānte 'bhāvo 'tiriktaḥ. kiṃ ca <ghaṭo dhvasto> <ghaṭo bhāvī> <nā 'yam  
 ghaṭo> <ghaṭo 'tra nā 'stī> 'ty-ādi-pratyaya-niyāmakatayā kiṃcid-vastv-  
 15 ākāṅkṣyām tad bhāva-rūpaḥ eva kalpyate lāghavāt; abhāvasyā 'drṣṭasya  
 kalpane gāuravād iti mantavyam.

itaḥ ca sat-kārya-siddhir ity āha :

**nā 'sad-utpādo, nṛ-ṣṛṅga-vat. 114.**

nara-ṣṛṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

20 atra hetum āha :

**upādāna-niyamāt. 115.**

mṛdy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evaṃ kāryānām  
 upādāna-kāraṇam prati niyamo 'sti. sa na sambhavati; utpatteḥ prāk  
 kāraṇe kāryā-'sattāyām hi na ko 'pi viṣeṣo 'sti, yena kiṃcid evā 'santaṃ  
 25 janayen, nā 'ntaram iti. viṣeṣā-'nāṅgikāre ca bhāvatvā-'patter gatam asattayā.  
 sa eva ca viṣeṣo 'smābhiḥ kāryasyā 'nāgatā-'vasthe 'ty ucyata iti. etena,  
 yad vāiṣeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakam kalpayanti, tad  
 apy apāstam; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām  
 drṣṭatvād anyā-'napekṣatvāc ca. kiṃ cā 'bhāveṣu svato viṣeṣe bhāvatvā-  
 30 'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-  
 nām aviṣiṣṭatayā na kāryo-'tpattāu niyāmakatvam yuktaṃ iti.

upādāna-niyame pramāṇam āha :

**sarvatra sarvadā sarvā-'sambhavāt. 116.**

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvaṃ sambhaved ity  
 35 āçayaḥ.

itaṣ ca nā 'sad-utpāda ity āha:

**çaktasya çakya-karaṇāt. 117.**

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt; lāghavāc ca. sā çaktiḥ kāryasyā 'nāgatā-vasthāi 've 'ty ataḥ çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ. 5

itaṣ ca:

**kāraṇa-bhāvāc ca. 118.**

utpatteḥ prāḡ api kāryasya kāraṇā-bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator abhedā-nupapattir iti. 10

utpatteḥ prāk kāryāṇāṁ karaṇā-bhede ca çrutayaḥ: "tad dhe 'daiṁ tarhy avyākṛtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ.

çāṅkate:

**na bhāve bhāva-yogaç cet, 119.**

15

«nanv evaṁ kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavati; asataḥ sattva evo 'tpatti-vyavahārād » iti ced ity arthaḥ.

pariharati:

**nā, 'bhivvyakti-nibandhanāu vyavahārā-vyavahārāu. 120.**

20

kāryo-'tpatter vyavahārā-vyavahārāu kāryā-'bhivvyakti-nimittakāu: abhivvyaktita utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvaḥ; na tv asataḥ sattaye 'ty arthaḥ.

abhivvyaktiṣ ca na jñānaṁ, kiṁ tu vartamānā-vasthā. kāraṇa-vyāpāro 'pi kāryasya vartamāna-lakṣaṇa-pariṇāmam eva janayati. sataṣ ca kāryasya 25 kāraṇa-vyāpārād abhivvyakti-mātram loke 'pi dṛṣṭam; yathā çilā-madhyastha-pratimāyā lāṅgika-vyāpāreṇā 'bhivvyakti-mātram. tila-stha-tāilasya ca niṣpīḍanena dhānya-stha-taṇḍulasya cā 'vaghātene 'ti. tad uktaṁ Vāsiṣṭhe:

"susuptā-vasthayā cakra-padma-rekhāḥ çilo-'dare

30

yathā sthitāç, citer antas tathe 'yam jagad-āvalī" 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

«nanu bhavatū 'tpatteḥ prāk sato yathā-katham-cid utpattiḥ; nāças tv anādi-bhāvasya katham syād?» ity ākāṅkṣāyām āha:

**nāçah kāraṇa-layaḥ. 121.**

35

līṁ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣv avibhāgaḥ. sa evā 'titā-'khyo nāça ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāḡ-

abhāva ity ucyata iti çeṣaḥ. līna-kārya-vyaktes tu punar abhivvyaktir nā  
 'sti; pratyabhijñā-'dy-āpattyā Pātañjale nirākṛtatvāt; pareṣām ivā 'smākam  
 apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhivvyakti-hetutvāc ce 'ti.  
 « nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām  
 5 iva ṣṛuty-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māi 'vam!  
 yogi-pratyakṣatvā-'nyathā-'nupapattyā 'nāgatā-'tītayor ubhayor eva sattva-  
 siddheḥ; pratyakṣa-sāmānye viśayasya hetutvāt; anyathā vartamānasyā 'pi  
 pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-prāmāṇyenā 'sati  
 bādhaḥ yogi-pratyakṣeṇā 'tītam apy astī 'ti sidhyati. yoginām atīta-  
 10 'nāgata-pratyakṣe ca ṣṛuti-smṛtī-'tīhāsā-'dikam pramāṇam Yogavārttike  
 prapañcitam iti dik. tad evam abhivvyakti-layābhyām kāryāṇām utpatti-  
 nāṣa-vyavahārāv uktāu.

« nanv abhivvyaktir api pūrvam satī vā 'satī vā? ādye kāraṇa-vyāpārāt  
 prāg api kāryasyā 'bhivvyaktyā sva-kārya-janakatvā-'pattiḥ kāraṇa-vyāpāraḥ  
 15 ca viphalah; antye cā 'bhivvyaktāv eva sat-kārya-siddhānta-kṣatiḥ; asatyā  
 evā 'bhivvyakter abhivvyakty-aṅgikārād » iti. atro 'cyate: kāraṇa-vyāpārāt  
 prāk sarva-kāryāṇām sad-asattvā-'bhyupagamenā 'kta-vikalpā-'navakāṇāt;  
 ghaṭa-vat tad-abhivvyakter api vartamānā-'vasthāyā prāg-asattvena tad-  
 asattā-nivṛtṭy-artham kāraṇa-vyāpārā-'pekṣaṇāt; anāgatā-'vasthāyā ca sat-  
 20 kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,  
 prakāra-bhedasyo 'ktatvāt. « nanv evam api prāg-abhāvā-'naṅgikāreṇa  
 prāg-asattvam eva kāryāṇām durvacam » iti. māi 'vam! avasthānām eva  
 parasparā-'bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-'rtham abhivvyakter apy abhivvyaktir  
 25 eṣṭavyā, tathā cā 'navasthe » 'ty aṣaṅkyā 'ha:

**pāramparayato 'nveṣaṇā, bijā-'ṅkura-vat. 122.**

pāramparyataḥ paramparā-rūpeṇāi 'vā 'bhivvyakter anudhāvanam kar-  
 tavyam: bijā-'ṅkura-vat prāmāṇikatvena cā 'syā adoṣatvād ity arthaḥ.  
 bijā-'ṅkurābhyām cā 'trā 'yam eva viṣeṣo, yad bijā-'ṅkura-sthale kramika-  
 30 paramparayā 'navasthā, 'bhivvyaktāu cāi 'ka-kālīna-paramparaye 'ti. prā-  
 māṇikatvam tu tulyam eve 'ti. sarva-kāryāṇām svarūpato nityatvam  
 avasthābhir vināṣitvam ce 'ti Pātañjala-bhāṣye vadadbhir Vyāsa-devāir api  
 'yam anavasthā prāmāṇikatvena svīkṛte 'ti.

atra ca bijā-'ṅkura-dīpānto loka-dīpṭyo 'panyastah; vastutas tu janma-  
 35 karmā-'di-vad ity atrāi 'va tātparyam. tena bijā-'ṅkura-pravāhasyā 'di-  
 sargā-'vadhikatenā 'navasthā-virahe 'pi na kṣatiḥ. ādi-sarge hi vṛkṣam  
 vināi 'va bijam utpadyate Hiranyagarbha-saṅkalpena tac-charīrā-'dibhya  
 iti ṣṛuti-smṛtyoḥ prasiddham

“yathā hi pādapo mūla-skandha-ṣākhā-di-samhyutaḥ  
ādi-bijāt prabhavati, bijāny anyāni vāi tata”

iti Viṣṇupurāṇa-di-vākyaḥ iti.

vastutas tv anavasthā 'pi nā 'stī 'ty āha :

utpatti-vad vā 'doṣaḥ. 123.

5

yathā ghaṭo-'tpatter utpattiḥ svarūpam eva vāiṣeṣikā-'dibhir asad-  
utpāda-vādidbhir iṣyate lāghavāt, tathāi 'vā 'smābhir ghaṭā-'bhivvyakter apy  
abhivvyaktiḥ svarūpam evāi 'ṣṭavyā lāghavāt. ata utpattāv ivā 'bhivvyaktāv  
api nā 'navasthā-doṣa ity arthaḥ. «athāi 'vam abhivvyakter abhivvyakty-  
anaṅgikāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-'nupapattyā sat-kārya- 10  
vāda-kṣatir» iti cen, na; asmin pakṣe sata evā 'bhivvyaktir ity eva sat-  
kārya-siddhānta ity āçayāt. abhivvyakteç cā 'bhivvyakty-abhāvena tasyāḥ  
prāg-asattve 'pi nā 'sat-kārya-vādatvā-'pattiḥ. «nanv evam mahad-ādīnām  
eva prāg-asattvam iṣyatām kim abhivvyakty-ākhyā-'vasthā-kalpanene?» 'ti  
cen, na; “tad dhe 'daṁ tarhy avyākṛtam āsīd” ity-ādi-çrutibhir avyaktā- 15  
'vasthayā satām eva kāryāṇām abhivvyakti-siddheḥ. «tathā 'py abhivvyakteḥ  
prāg-abhāvā-'di-svīkāra-'pattir» iti cen, na; tīrṇām anāgatā-'dy-avasthānām  
anyo-'nyasyā 'bhāva-rūpatayo 'ktatvāt; tādṛçā-'bhāva-nivṛttyāi 'va ca kāra-  
ṇa-vyāpāra-sāphalyā-'di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-  
kārya-vādidbhyo viçeṣo, yat tāir ucyamānāu prāgabhāva-dhvaṁsāu sat- 20  
kārya-vādidbhiḥ kāryasyā 'nāgatā-'tītā-'vasthe bhāva-rūpe procyete, varta-  
mānatā-'khyā cā 'bhivvyakty-avasthā ghaṭād vyatirikte 'ṣyate, ghaṭā-'der  
avasthā-traya-vattvā-'nubhavād iti. anyat tu sarvaṁ samānam; ato nā 'sty  
asmāsv adhika-çāṅkā-'vakāça iti dik.

“kārya-darçanāt tad-upalabdher” iti sūtreṇa kāryeṇa mūla-kāraṇam 25  
anumeyam ity uktam. tatra kiyat-paryantaṁ kāryam ity avadhārayituṁ  
sarva-kāryāṇām sādharṇyam āha :

hetumad anityam avyāpi sakriyam anekam āçritam liṅgam. 124.

kāraṇā-'numāpakatvāl laya-gamaṇād vā 'tra liṅgaṁ kārya-jātam: na  
tu mahat-tattva-mātram atra vivakṣitam; hetumattvā-'dīnām akhila-kārya- 30  
sādharṇyāt.

“hetumad anityam avyāpi sakriyam anekam āçritam liṅgam  
sāvayavam para-tantraṁ vyaktaṁ, viparītam avyaktam”

iti Kārikāyām apy etad eva vyaktā-'khyam sarvaṁ kāryam eva liṅgam ity  
uktam. tathā ca tal liṅgaṁ hetumattvā-'di-dharmakam iti vākya-'rthaḥ. 35  
tatra hetumattvaṁ kāraṇavattvam; anityatvaṁ vināçitā: pradhānasya çā  
vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam; sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāranyena  
kāraṇatvān na kāryāi-'kadeṣa-mātra-kāritvam. na ca kriyā karmāi 'va  
vaktuṃ ṣakyate; prakṛti-kṣobhāt sṛṣṭi-ṣṛaṇena prakṛter api karmavattayā  
'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-  
5 dvayā-'sādhāranyam iti yāvat; na punaḥ sajātīyā-'neka-vyaktikatvam;  
prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām  
a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. āçritatvaṃ cā  
'vayaveṣv iti.

kārya-kāraṇayor bhedē hetumattvā-'di sidhyatī 'ty ataḥ kāraṇā-'tirik-  
10 ta-kārya-siddhāu pramāṇāny āha:

**āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-  
vyapadeṣād vā. 125.**

tat-siddhir, liṅgā-'khyā-kāryasya kāraṇā-'tīrekataḥ siddhiḥ, kva-cid  
āñjasyāt pratyakṣata evā 'nāyāsenā bhavati; yathā sthāulyā-'dīnā dhar-  
15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato  
guṇa-sāmānyā-'dy-ātmakatvena liṅgenā 'numānena bhavati; yathā 'dhy-  
avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyena mahad-ādīnām;  
yathā ca mahā-prthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-  
myena prthivy-ādīnām. kva-cit tv ādi-ṣabda-grhītena karmā-'dy-ātmakatā-  
20 vāidharmyena; yathā sthīrā-'vayavebhyo 'tīrīktasya cañcalā-'vayavinaḥ.

tathā pradhāna-vyapadeṣāt pradhāna-ḡruter api kāraṇā-'tīrīkta-kārya-  
siddhir bhavati; pradhīyate 'smin hi kārya-jātam iti pradhānam ucyate.  
tac ca kārya-kāraṇayor bhedā-'bhedaū vinā na ghaṭate; atyantā-'bhede  
svasyā 'dhāratvā-'sambhavād ity arthaḥ.

25 kāryāṇām sādharma-rūpaṃ lakṣaṇaṃ kāraṇā-'tīrīkta-kāryeṣu pramā-  
ṇaṃ ca sūtrābhyāṃ darçitam. idāṇīṃ kārya-sadharma-katayā kāraṇā-  
'numānyā kārya-kāraṇayor api sādharmyam pradarçayati:

**triguṇā-'cetanatvā-'di dvayoḥ. 126.**

dvayoḥ kārya-kāraṇayor eva triguṇatvā-'di-sādharmyam ity arthaḥ.  
30 ādi-ṣabda-grāhyāç ca Kārikāyām uktāḥ:

"triguṇam aviveki viṣayaḥ sāmānyam acetanaṃ prasava-dharmi  
vyaktaṃ, tathā pradhānam, tad-viparītas tathā ca pumān" iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santī 'ti triguṇam. tatra mahad-  
ādīṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa  
35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vṛkṣavad evā 'vagaṇṭavyam.  
athavā sattvā-'di-ṣabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-  
ṇayos triguṇatvaṃ samāñjasam iti. aviveki-viṣayo 'jñāir eva drçyam,  
bhogyam iti yāvat; aviveki ca viṣayaç ce 'ti tac-chede tv avivekitvaṃ

sambhūya-kāritvaṃ, viṣayatvaṃ tu bhogyatvaṃ eva. sāmānyam sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnaṃ iti yāvat; prasava-dharmi-pariṇāmi; vyaktaṃ kāryam; pradhānam kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharmyam api Kārikayā darśitam :

“hetumad anityam avyāpi sakriyam anekam āçritam liṅgam  
sāvayavam para-tantram vyaktam, viparītam avyaktam” iti.

5

atrāi 'katvaṃ sarga-bhede 'py abhinnaṃ. ataḥ prakṛter aneka-vyakti-katve 'pi nāi 'katva-kṣatiḥ.

“mahāntam ca samāvṛtya pradhānam samavasthitam;  
anantasya na tasyā 'ntaḥ saṃkhyānam cā 'pi vidyate”

10

iti Viṣṇupurāṇenā 'saṃkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānām jagat-kāraṇa-guṇānām anyo-'nya-vivekāya teṣām avāntaram api vāidharmyam siddhāntayati; vividha-jagat-kāraṇatvo-'papattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇi sambhavanti 'ti: 15

**prīty-aprīti-viśādā-'dyāir guṇānām anyo-'nyam vāidharmyam.**  
127.

guṇānām sattvā-'di-dravya-trayānām anyo-'nyam sukha-duḥkhā-'dyāir vāidharmyam, kāryeṣu tad-darśanād ity arthaḥ. sukhā-'dikam ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkāraṇo-'pādānatvād anya-kāryāṇām 20 ity uktam. atrā 'di-çabda-grāhyāḥ Pañcaçikḥā-'cāryāir uktā, yathā: sat-tvaṃ nāma prasāda-lāghavā-'bhiṣvaṅga-prīti-titikṣā-santoṣā-'di-rūpā-'nanta-bhedam, samāsataḥ sukhā-'tmakam; evam rajo 'pi çokā-'di-nānā-bhedam, samāsato duḥkhā-'tmakam; evam tamo 'pi nidrā-'di-nānā-bhedam, samāsato mohā-'tmakam iti. 25

atra prīty-ādīnām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamānatvāt sattvā-'dīnām dravyatvaṃ siddham. sukhā-'dy-ātma-katā tu guṇānām, manasaḥ saṃkalpā-'tmakatā-vad, dharma-dharmy-abhedād evo 'papadyate; na tu vāiçeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā iti. sattvā-'di-trayam api pratyekeṃ vyakti-bhedād anantam: anyathā hi vibhu- 30 mātṛatve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'papadyate, vimarde 'vāntara-bhedā-'sambhavāt.

guṇānām sattvā-'dīnām ekāika-vyakti-mātṛatve vṛddhi-hrāsā-'dikam no 'papadyeta; tathā paricchinnaṃ ca tat-samūha-rūpasya pradhānasya paricchinnaṃ-'pattya çruti-smṛti-siddham ekadā 'saṃkhyā-brahmāṇḍā-'di- 35 kam no 'papadyeta. ato 'saṃkhyatve guṇānām tritva-saṃkhyo-'papāda-nāya vivekā-'dy-arthaṃ ca teṣām sādharma-vāidharmye pratipādayati :



laghv-ādi-dharmāḥ sādharmyaṃ vāidharmyaṃ ca guṇānām.  
128.

ayam arthaḥ: laghv-ādī 'ti bhāva-pradhāno nirdeṣaḥ. laghutvā-'di-dharमेṇa sarvāsām sattva-vyaktīnām sādharmyaṃ vāidharmyaṃ ca rajas-  
5 tamobhyām. tathā ca pṛthivī-vyaktīnām pṛthivītvene 'va sattva-vyaktīnām ekajātiyatayāi 'katā, sajātiyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikāṃ ca yuk-  
tam ity ācāyaḥ. evaṃ cañcalatvā-'di-dharमेṇa sarvāsām rajo-vyaktīnām sādharmyaṃ sattva-tamobhyām ca vāidharmyam. ṣeṣam pūrva-vat. evaṃ  
10 gurutvā-'di-dharमेṇa sarvāsām tamo-vyaktīnām sādharmyaṃ sattva-rajo-bhyām vāidharmyam. ṣeṣam pūrva-vad iti. vāidharmyasya prāg evo  
'ktatayā 'tra punar-vāidharmya-kathanam sampātā-'yātam. — atra < vāidharmyaṃ ve > 'ti pāṭhaḥ prāmāдика eve 'ti.

atra sūtre sattvā-'dīnām kāraṇa-dravyāṇām pratyekam aneka-vyakti-  
katvaṃ siddham; anyathā laghutvā-'dīnām sādharmyatvā-'nupapatteḥ,  
15 samānānām dharmasyāi 'va sādharmyatvāt. na ca « kārya-sattvā-'dīnām anekatayā laghutvā-'dikāṃ sādharmyaṃ syād » iti vācyam; triguṇā-'tma-  
katvena ghaṭā-'dīnām api kārya-sattvā-'di-rūpatayā laghutvā-'dīnām sattvā-'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādhar-  
myā-'dikam ucyata iti. sattvā-'dīnām laghutvā-'dikāṃ co 'ktaṃ Kārikayā:

20 “sattvaṃ laghu prakāṣakam iṣṭam, upaṣṭambhakaṃ calaṃ ca rajaḥ,  
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir” iti.

arthataḥ puruṣārtha-nimittāt.

« nanv evam mūla-kāraṇasya paricchinnā-'sāṃkhya-vyaktikatte vāiṣe-  
ṣika-matād atra ko viṣeṣa? » iti cet, kāraṇa-dravyasya ṣabda-sparṣā-'di-rāhit-  
25 yam eva,

“ṣabda-sparṣa-vihīnaṃ tad rūpā-'dibhir asaṃyutam,  
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam ”

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pātañjale 'smābhiḥ prapañcitam.

« nanu mahad-ādīnām svarūpataḥ siddhāv api teṣāṃ pratyakṣeṇo  
30 'tpatty-adarṣanāt kāryatve nā 'sti pramāṇam, yena teṣāṃ hetumattvaṃ sādhar-  
dharmyaṃ syāt. » tatrā 'ha:

ubhayā-'nyatvāt kāryatvam mahad-āder, ghaṭā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntaṃ vivādā-'spadaṃ tāvaṃ na puruṣo, bhogya-  
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattyā vināṣitvāt. ataḥ prakṛti-  
35 puruṣa-bhinnaṃ tad-bhinnavāc ca kāryaṃ ghaṭā-'di-vad ity arthaḥ.

« nanu vikāra-çakti-dāhā-'dināi 'va mokṣā-'dy-upapatter vināṣitvam  
api teṣāṃ asiddham » ity āçāṅkāyām kāryatve hetv-antarāṇy āha:

**parimāṇāt. 130.**

paricchinnatvād dāiçikā-'bhāva-pratīyogitā-'vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnām kiyatīnām paricchinnatve 'pi na tatra vy-abhicāraḥ.

kim ca :

5

**samanvayāt. 131.**

upavāsā-'dinā kṣīṇam hi buddhy-ādi-tattvam annā-'dibhiḥ samanva-yena samanugatena punar upacīyate. ataḥ samanvayāt kāryatvam un-nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-'nupraveça-rūpaḥ samanvayo na ghaṭata iti. samanvaye ca çrutiḥ pramāṇam manaḥ pra- 10 kṛtya : “evam te, sāumya, ṣoḍaçaṇām kalānām ekā kalā 'tiçīṣṭā 'bhūt ; sā 'nmeno 'pasamāhitā prājavālīd ” iti, Yoga-sūtram ca : “jāty-antara-pariṇāmaḥ prakṛty-āpūrād ” iti.

kim ca :

**çaktitaç ce 'ti. 132.**

15

karaṇataç ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kāryam, cakṣur-ādi-vad iti bhāvaḥ. puruṣe sākṣād viṣayā-'rpakatvam prakṛter nā 'stī 'ti prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kāryatve siddhe sutarām anyeṣām api kāryatvam. — iti-çabdaç ca hetu-varga-samāpti-sūcanā-'rthaḥ. 20

yadi ca mahad-ādi-madhye kimcid akāryam svīkriyate, tadā 'pi tad eva prakṛtiḥ puruṣo ve 'ti siddham naḥ samīhitam. prakṛti-puruṣau pra-sādhyā pariṇāmitvā-'pariṇāmitvābhyām vivektavyāv ity atrāi 'vā 'smākaṁ tātpariyād ity āha :

**tad-dhāne prakṛtiḥ puruṣo vā. 133.**

25

tad-dhāne kāryatva-hāne yadi pariṇāmī, tadā prakṛtiḥ ; yadi vā 'pari-nāmī bhoktā, tadā puruṣa ity arthaḥ.

« nanu nityam apy ubhaya-bhinnaṁ syāt ? » tatrā 'ha :

**tayor anyatve tucchatvam. 134.**

akāryasya prakṛti-puruṣa-bhinnatve tucchatvam çaça-çṛṅgā-'di-vat, pra- 30 māṇā-'bhāvāt ; akāryam hi karaṇatayā vā bhokṛtāyā vā sidhyati, nā 'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kāryatvam prasādhyā sāmpratam tālī prakṛty-anumāne 'nuktaṁ viçeṣam āha :

**kāryāt karaṇā-'numānam, tat-sāhityāt. 135.**

35

kāryān mahat-tattvā-'der līṅgāt sāmānyato drṣṭam karaṇā-'numānam yad uktaṁ, tat tāṭasthya-nivṛttaye tat-sāhityāt kārya-sāhityenai 'va kartav-

yam, “sad eva, sāumye, 'dam agra āsīt,” “tama eve 'dam agra āsīd” ity-  
ādi-ṣrutya-anusārāt. tad yathā: mahad-ādikam svo-'pahita-triguṇā-'tmaka-  
vastū-'pādānakam; kāryatvāt; ṣilā-madhya-stha-pratimā-vat tālā-'di-vac ce  
'ty arthaḥ. atrā 'nukūla-tarkaḥ prāg eva darśitaḥ.

5 tasyāḥ prakṛteḥ kāryād vāidharmyam vivekā-'rtham āha:  
avyaktam triguṇāl liṅgāt. 136.

abhivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktam sūk-  
ṣmam; mahat-tattvasya hi sukhā-'dir guṇaḥ sāksāt kriyate, prakṛteḥ ca  
guṇo 'pi na sāksāt kriyate iti pradhānam paramā-'vyaktam, mahat-tattvaṁ  
10 tu tad-apekṣayā vyaktam ity arthaḥ.

«nanu parama-sūkṣmaṁ cet, tarhi tasyā 'palāpa evo 'cita?» ity ākāṁ-  
kṣāyām pūrvoktaṁ smārayati:

tat-kāryatas tat-siddher nā 'palāpaḥ. 137.  
sugamam.

15 prakṛty-anumāna-gatā viṣeṣā vistarato vicāritāḥ; itaḥ param adhyāya-  
samāpti-paryantam puruṣā-'numāna-gatā viṣeṣā vicāryāḥ. tatra kaṁcanā  
'dāu viṣeṣam āha:

sāmānyena vivādā-'bhāvād dharma-van na sādhanam. 138.

yatra vastuni sāmānyato vivādo nā 'sti, na tasya svarūpataḥ sādhanam  
20 apekṣyate, dharmasye 've 'ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sā-  
mānyenā 'pi sādhanam apekṣitam, dharmīṇy api vivādāt, nāi 'vam puru-  
ṣasya sādhanam apekṣitam; cetanā-'palāpe jagad-āndhya-prasaṅgato bhok-  
tary aham-padārthe sāmānyato bāuddhānām apy avivādāt. dharma iva,  
dharmo hi sāmānyato bāuddhāir api svikriyate tapta-ṣilā-'rohaṇā-'diṣu  
25 dharmatvā-'bhyupagamāt. ataḥ puruṣe viveka-nityatvā-'di-sādhana-mātram  
anumānam kāryam iti.

“saṁhata-parārthatvāt puruṣasye” 'ty-ukta-sūtreṇā 'pi vivekā-'numā-  
nam evā 'bhipretam, na tu tatra puruṣasya sarvathāi 'vā 'pratyakṣatvam  
abhipretam iti. tatra cā 'dāu viveka-pratijñā-sūtram:

30 ṣarirā-'di-vyatiriktaḥ pumān. 139.

ṣarirā-'di-prakṛty-antaṁ yac catur-viṅcati-tattvā-'tmakam vastu, tato  
'tiriktaḥ pumān bhokte 'ty arthaḥ. bhoktṛtvaṁ ca draṣṭṛtvaṁ iti.

atra hetūn āha sūtrāḥ:

saṁhata-parārthatvāt. 140.

35 yataḥ sarvaṁ saṁhatam prakṛty-ādikam parārtham bhavati, ṣayyā-'di-  
vat. ato 'saṁhataḥ saṁhata-dehā-'dibhyaḥ paraḥ puruṣaḥ sidhyatī 'ty

arthah. ayaṁ ca hetuḥ “saṃhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṃkalanā-rthaḥ.

kim ca :

**triguṇā-di-viparyayāt. 141.**

sukha-duḥkha-mohā-tmakatvā-di-vāiparītyād ity arthaḥ. ṣarīrā-dīnām 5  
hi yaḥ sukhā-dy-ātmakatvaṁ dharmāḥ, sa sukhā-di-bhoktari na sambhava-  
vati; svayaṁ sukhā-di-grahane karma-karṭṭvirodhāt; dharmi-puraskāre-  
ṇāi ’va sukhā-dy-anubhavād iti. «nanu buddhi-vṛtti-pratibimbam sva-  
sukhā-dikam puruṣeṇa grhyatām, sva-vad» iti cen, na; evaṁ sati buddher 10  
eva sukhā-di-kalpanāu-cityāt puruṣa-gata-sukhā-der buddhau pratibimba-  
kalpane gauravāt. <akam sukhī duḥkhī mūḍha> ity-ādi-pratyayās tu na  
puruṣe sukhā-di-sādhakāḥ; tat-svāmitvenā ’py upapatteḥ; buddheḥ sukhā-  
di-mattvenā ’py upapatteḥ ca. lāukikyām hy aham-buddhāv avaṣyam 15  
buddhir api viśayaḥ; mithyājñāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-prati-  
bimba-kalpanāyām ca gauravād iti.

ādi-ṣabdena cā ’tra “triguṇam aviveki viśaya” iti Kāriko-ktā-viveki-  
tvā-dayo grāhyāḥ; tathā rūpā-dayaḥ ṣarīrā-di-dharmā grāhyāḥ.

kim ca :

**adhiṣṭhānāc ce ’ti. 142.**

bhoktur adhiṣṭhātṛtvāc cā ’dhiṣṭheyaebhyaḥ prakṛty-antebhyo ’tiriktate 20  
’ty arthaḥ. adhiṣṭhānam hi bhoktuḥ saṁyogaḥ; sa ca prakṛty-ādīnām  
bhoga-hetu-pariṇāmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhogā-yatana-  
nirmāṇam” iti vakṣyamāṇa-sūtrāt. saṁyogaḥ ca bhede saty eva bhavati  
’ti bhāvaḥ. — iti-ṣabdo hetu-samāptāu.

uktā-numāne ’nukūla-tarkam pradarṣayati sūtrābhyām :

25

**bhokṭṛ-bhāvāt. 143.**

yadi hi ṣarīrā-di-svarūpa eva bhoktā syāt, tadā bhokṭṛtvam eva  
vyāhanyeta; karma-karṭṭvirodhāt; svasya sāksāt sva-bhokṭṛtvā-nupa-  
patter ity arthaḥ. anupapattiḥ ca pūrvam eva vyākhyātā. atra sūtre  
puruṣasya bhogaḥ svīkṛta iti smartavyam; aparīṇāminaḥ ca puruṣasya 30  
bhogaḥ “cid-avasāno bhoga” ity atra vyākhyātaḥ.

kim ca :

**kāivalyā-rtham pravṛtteḥ ca. 144.**

ṣarīrā-dikam eva ced bhokṭṛ syāt, tadā bhoktuḥ kāivalyā-rtham  
duḥkhā-tyanto-chedā-rtham kasyā-pi pravṛttir no ’papadyeta; ṣarīrā- 35  
dīnām vināṣitvāt; prakṛteḥ ca dharmi-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'chedo ghaṭata ity arthaḥ.

atra <kāivalyā-'rtham prakṛter> iti sūtra-pāṭhaḥ prāmādikatvād upek-  
ṣaṇīyaḥ;

- 5 “saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt  
puruṣo 'sti bhoktṛ-bhāvāt kāivalyā-'rtham pravṛtteḥ ce ”

'ti Kārikātaḥ <kāivalyā-'rtham pravṛtteḥ ce> 'ti pāṭhāt; arthā-'saṃgateḥ  
ce 'ti.

catur-viṇṇati-tattvā-'tiriktatayā puruṣaḥ sādhitāḥ; idānīm puruṣa-gato  
10 viṣeṣo viveka-sphuṭī-karaṇāyā 'numīyate:

**jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.**

vāiṣeṣikā āhuh: «prāg aprakāṣa-rūpasya jaḍasyā 'tmano manaḥ-  
saṃyogāj jñānā-'khyāḥ prakāṣo jāyata » iti. tan na; loke jaḍasyā 'prakā-  
ṣasya loṣṭā-'deḥ prakāṣo-'tpatty-adarṣanena tad-ayogāt. ataḥ sūryā-'di-vat  
15 prakāṣa-svarūpa eva puruṣa ity arthaḥ. tathā ca smr̥tiḥ:

“yathā prakāṣa-tamasoḥ sambandho no 'papadyate,  
tadvad āikyam na sambaddham prapañca-paramātmanor ” iti.

“yathā dīpaḥ prakāṣā-'tmā, hrasvo vā yadi vā mahān,  
jñānā-'tmānam tathā vidyāt puruṣam sarva-jantuṣv ” iti ca.

20 prakāṣatvam ca tejaḥ-sattva-cāitanyeṣv anugatam akhaṇḍo-'pādhir anugata-  
vyavahārād iti.

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na  
vā?» tatrā 'ha:

**nirguṇatvān na cid-dharmā. 146.**

25 sugamam. puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātreṇā  
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gāuravam ity api  
bodhyam. tejasaḥ ca prakāṣā-'khyā-rūpa-viṣeṣā-'grahe 'pi sparṣa-puraskā-  
reṇa grahāt prakāṣa-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khyā-pra-  
kāṣā-'graha-kāle grahaṇam nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-  
30 ḥcūnyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na guṇatvam;  
sahyogā-'di-mattvāt; anāgritatvāc ce 'ti. tathā ca smaryate:

“jñānam nāi 'vā 'tmano dharmo, na guṇo vā katham-cana;  
jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā ḥiva ” iti.

«nanu nirguṇatva eva kā yuktir?» iti ced, ucyate: puruṣasye 'cchā-  
35 'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ṅgikāre  
pariṇāmitvā-'pattīḥ. tathā co 'bhayor eva prakṛti-puruṣayoḥ pariṇāma-  
hetutva-kalpane gāuravam; āndhya-pariṇāmeṇa kadā-cid ajñatvasyā 'pattīyā

jñāne-'cehā-'di-gocara-samṣayā-'pattiḥ ca. tathā jaḍa-prakāṣā-'yogasyo 'kta-  
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-  
atirekābhyām manasy eva lāghavāt sidhyati; manaḥ-samhyogasyā 'manaḥ  
co 'bhayos tad-dhetutve gāuravāt. guṇa-ṣabdaḥ ca viṣeṣa-guṇa-vācī 'ty  
uktam eva. ata ātmā nirguṇaḥ. 5

api ca ye tārīkikā ātmanaḥ kartṛtvam icchanti, teṣāṃ mokṣā-'nupapat-  
tiḥ; <aham karte> 'ti buddher eva Gītā-'diṣv adṛṣṭo-'tpatti-hetutayo 'ktatvāt,  
tasyāḥ ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-  
bhavāt. ataḥ ṣrutya-ukta-mokṣā-'nupapattyā 'tmano 'kartṛtvam asmābhir  
iṣyate. akartṛtvāc cā 'drṣṭa-sukhā-'dy-abhāvaḥ. tataḥ ca manasaḥ kṛty- 10  
ādi-hetutve kalpanīye lāghavād antar-dṛṣṭya-guṇatvā-'vacchedenāi 'tat  
kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca parama-sūkṣmasyā 'tmanaḥ svarūpaṃ Vāsiṣṭhe karā-  
'malaka-vat proktaṃ vivieya pratipāditam, yathā:

“asambhavati sarvatra dig-bhūmy-ākāṣa-rūpiṇi  
prakāṣye yādṛṣṭam rūpaṃ prakāṣyā 'malam bhavet,  
tri-jagat tvam aham ce 'ti dṛṣṭe 'sattām upāgate  
draṣṭuḥ syāt kevalī-bhāvas tādṛṣo vimalā-'tmana ” iti.

16

« nanv <aham jñānāmī> 'ti dharma-dharmi-bhāvā-'nubhavāt puruṣasya  
cid-dharmakatvaṃ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād » iti. 20  
tatrā 'ha:

**ṣrutya siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.**

bhaved evam, yadi kevala-tarkeṇā 'smābhir nirguṇatvā-'cid-dharmatvā-  
'dikam prasādhya; kiṃ tu ṣrutya 'pi. ataḥ ṣrutya siddhasya nirguṇa-  
tvā-'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya 25  
ṣrutyaī 'va bādhāt; <aham gāura> ity-ādi-pratyakṣa-vad ity arthaḥ.  
anyathā hi <gāuro 'ham> iti pratyakṣa-balena dehā-'tiriktā-'tma-sādhikā  
api yuktayo bādhitāḥ syur iti jītaṃ nāstikāiḥ.

nirguṇatve ca ṣrutayaḥ “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādyāḥ;  
cin-mātratve tu ṣrutayo “kartā cāitanyam cin-mātraṃ sac, cid-eka-raso 30  
hy ayam ātme” 'ty-ādyā iti. sarvajñatvā-'di-ṣrutayas tu <rāhoḥ ṣira> iti-  
val lāukika-vikalpā-'nuvāda-mātrāḥ; vidhi-niṣedha-ṣruti-madhye niṣedha-  
ṣruter eva balavattvāt; “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād  
iti ne 'ty anyat param astī” 'ti ṣruteḥ. kiṃ cā 'jñānām <aham jñānāmī> 'ti  
pratyaye pramāṭva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35  
'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-ṣatā-  
'ntaḥpātितvenā 'pramāṇya-ṣaṅkā-'skanditatvāc cāi 'tat-pratyakṣa-bādhane  
lāghava-tarkā-'dy-anugṛhītaṃ anumānam api samartham iti. « nanv ātmano  
nitya-jñāna-svarūpatve kīdrṣaṃ lāghavam » iti ced, ucyate: nāiyāyikā-

'dibhir antaḥkaraṇaṃ vyavasāyā-'nuvyavasāyāu tad-ācraṇaḥ ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṃ, vyavasāya-sthānīyā ca tad-vṛttir, anantā-'nuvyavasāya-sthānīyaḥ ca nityāi-'ka-jñāna-rūpa ātme 'ti trayaḥ padārthāḥ kalpyanta iti.

- 5 «nanu yadi prakāṣa-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedas tasya no 'papadyate; sadā prakāṣā-'napāyād » iti. tatrā 'ha:

**suṣupty-ādyā-sākṣitvam. 148.**

suṣupty-ādyasyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva pumsī 'ty arthaḥ. tad uktam:

- 10 “jāgrat svapnaḥ suṣuptaḥ ca guṇato buddhi-vṛttayaḥ;  
tāsām vilakṣaṇo jīvaḥ sākṣitvena vyavasthita ” iti.

tāsām buddhi-vṛttīnām sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta iti arthaḥ.

- tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kāraḥ pari-  
15 pñamaḥ; svapnā-'vasthā ca saṃskāra-mātra-janyas tādṛṇaḥ pariñamaḥ,  
suṣupty-avasthā ca dvidivdhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye  
viṣayā-'kāra vṛttir na bhavati, kiṃ tu sva-gata-sukha-duḥkha-mohā-'kārai  
'va buddhi-vṛttir bhavati; anyatho 'tthitasya < sukham aham asvāpsam > ity-  
ādi-rūpa-suṣupti-kālīna-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-  
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariṣeṣād ” iti. samagra-laye tu bud-  
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhi-  
suṣupti-mokṣeṣu brahma-rūpate ” 'ty āgāmi-sūtrā-'nupapatter iti. sā ca  
samagra-suṣuptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣī na bhavati; puru-  
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṃskārā-'der api buddhi-dharmasya  
25 sākṣi-bhāsyatā-'patteḥ. suṣupty-ādi-sākṣitvam tu tādṛṇa-buddhi-vṛttīnām  
sva-pratibimbitānām prakāṣaṇam iti vakṣyāmaḥ. ato jñānā-'rtham puru-  
ṣasya na pariñamā-'pekṣe 'ti. «syād etat. suṣupte yadi sukha-duḥkhā-'di-  
gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttīnām vṛtti-  
grāhyatva-svikāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-  
30 gocara-vṛttitvenāi 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ suvacatvād »  
iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir  
gāuravaṃ ca syāt. kiṃ cā < 'ham sukhī > 'ty-ādi-vṛttiṣu sukhā-'dīnām  
viṣeṣaṇatayā nirvikalpakaṃ taj-jñānam ādāv apekṣate. tatra cā 'nanta-  
nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpaṃ  
35 jñānam kalpyate. < aham sukhī > 'ty-ādi-viṣeṣa-jñānā-'rtham buddhi-vṛtter  
eva tādṛṇā-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svikāreṇa vṛtty-ākārā-  
'tiriktā-'kāra-'nabhyupagamat; svatantrā-'kāreṇa pariñamā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣai-'kyasyā  
'py upapattāu sa kim eko 'neko ve 'ti saṃcayaḥ. tatrā 'yam pūrva-pakṣaḥ:

«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-ṣrutibhya eka evā 'tmā  
sidhyati; jāgrad-ādy-avasthā-rūpāṇām vāidharmyāṇām buddhi-dharmatvāt.  
yady apy ekasyā 'tmanaḥ sarva-buddhi-sākṣitvaṃ, tathā 'pi yasyā buddher  
yā vṛttiḥ, sāi 'va buddhis tad-vṛtti-viṣiṣṭatayā sākṣinaṃ grhṇāti <ghaṭaṃ  
jānāmī> 'ty-ādi-rūpāṇi. ata ekasyā buddher <ayaṃ ghaṭa> iti vṛttāu 5  
satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo <ghaṭaṃ jānāmī> 'ti.» tatra  
siddhāntam āha :

**janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.**

punyavān svarge jāyate, pāpī narake, 'jñō badhyate, jñānī mucyate  
ity-ādeḥ ṣruti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattyā puruṣa 10  
bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vināṣāu, puruṣa-niṣṭha-  
tvā-'bhāvāt; kiṃ tv apūrva-dehe-'ndriyā-'di-saṃghāta-viṣeṣeṇa saṃyogaḥ  
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyām  
ca ṣrutih

“ajām ekām lohita-ṣukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ 15  
ajo hy eko juṣamāṇo 'nuṣete, jahāty enām bhukta-bhogām ajo 'nyaḥ.”

“ye tad vidur, amṛtās te bhavanty, athe 'tare duḥkham evā 'piyanti”  
'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-  
vyavasthā bhavet.» tatrā 'ha: 20

**upādhi-bhede 'py ekasya nānā-yoga, ākāśasye 'va ghaṭā-'dibhiḥ.  
150.**

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva,  
yathāi 'kasyāi 'vā 'kāśasya ghaṭa-kuḍyā-'di-nānā-yogaḥ. ato 'vacchedaka-  
bhedenāi 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattiḥ, kāya-vyūhā- 25  
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir  
ity arthaḥ. na hy avacchedaka-bhedena kapi-saṃyoga-tad-abhāvavaty  
ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṃyogī, anyāḥ  
ca ne 'ti. kiṃ cāi 'ko-'pādhito muktasyā 'py ātma-pradeśasyo 'pādhy-anta-  
rāiḥ punar-bandhā-'pattyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va: yathāi 30  
'ka-ghaṭa-muktasyā 'kāśa-pradeśasyā 'nya-ghaṭa-yogād ghaṭā-'kāśā-'vyava-  
sthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-ṣrutir api lāukika-bhra-  
mā-'nuvāda-mātram» iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puru-  
ṣārtha-pratipādanena ṣruteḥ pratārakatvā-'dy-āpatteḥ ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viṣiṣṭasyā 'tiriktatām abhyupa- 35  
gamya vyavastho 'papādanīyā?» tatrā 'ha:

**upādhir bhidyate, na tu tadvān. 151.**

upādhir eva nānā, na tu tadvān upādhi-viṣiṣṭo 'pi nānā 'bhyupeyaḥ;



viṣiṣṭasyā 'tiriktatve nānā-tmatāyā eva ṣāstrā-ntare 'py abhyupagamā-  
 'patter ity arthaḥ. bandha-bhāgino viṣiṣṭatve viṣeṣaṇa-viyogena viṣiṣṭa-  
 nāṣān na mokṣo-papattir ity-ādīny api dūṣaṇāni. « nanu “viṣiṣṭasya jīva-  
 tvam anvaya-vyatirekād” iti ṣaṣṭhā-dhyāye svayam evā 'hamkāra-viṣiṣṭa-  
 5 syāi 'va jīvatvaṃ vakṣyati » 'ti cen, na; tatra prāṇa-dhāraṇatva-rūpa-  
 jīvatvasyāi 'va viṣiṣṭā-dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā  
 viṣiṣṭā-ṣṛitatvaṃ vakṣyate; mokṣa-kāle viṣiṣṭā-sattvād iti. yad api kecin  
 navīnā vedānti-bruvā āhuḥ: « ekasyāi 'vā 'tmanaḥ kārya-kāraṇo-pādhiṣu  
 pratibimbāni jīve-ṣvarāḥ, pratibimbānām cā 'nyo-nyam bhedaḥ janmā-dy-  
 10 aklila-vyavastho-papattir » iti, tad apy asat; bheda-bheda-vikalpā-saha-  
 tvāt. bimba-pratibimbayor bhede pratibimbasyā 'cetanatayā bhoktṛtva-  
 bandha-mokṣā-dy-anupapattiḥ; jīva-brahmā-bheda-rūpa-tat-siddhānta-kṣa-  
 tiḥ ca; jīve-ṣvara-bhinnasyā 'tmano 'prāmāṇikatvaṃ ca. abhede tu sām-  
 karyā-parihāraḥ. bheda-bheda-bhyupagame tu tat-siddhānta-hānir, bheda-  
 15 'bheda-virodhaḥ ca. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedaḥ cā  
 'nyo-nyā-bhāva ity avirodha iti. avaccheda-pratibimbā-di-dṛṣṭānta-vāk-  
 yāni tv agre vyākhyāsyāmaḥ. « syād etat. bimba-pratibimbā-di-bhedam  
 parikalpya ṣṛutyā bandha-mokṣa-vyavasthā kalpate 'ty evā 'smābhir ucyate;  
 na tu paramārthato bimba-pratibimba-bhāvas taylor bhedo bandha-mokṣā-  
 20 'dikaṃ ce 'śyata » iti. māi 'vam! evaṃ sati bandha-mokṣā-di-ṣṛuti-gaṇasya  
 bheda-ṣṛuti-gaṇasya co 'bhayor bādhā-peṇāyā kevalā-bheda-ṣṛuti-gaṇasyāi  
 'vā 'vibhāga-paratayāi 'va sāmko lāghavād yuktaḥ; ṣṛuti-smṛty-antarāir  
 avibhāgasya siddhatvāc ce 'ti.

ātmāi-'kya-vādiṣū 'ktaṃ dūṣaṇam upasaṃharati:

25 evam ekatvena parivartamānasya na viruddha-dharmā-dhy-  
 āsaḥ. 152.

evaṃ rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-di-  
 rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti  
 cchedaḥ. ekatve 'bhyupagamyamāne paritaḥ sarvato vartamānasya sarvo-  
 30 'pādhiṣv anugatasya viruddha-dharmā-dhyāso ne 'ti na; kiṃ tu sarvathā  
 viruddha-dharma-sāṃkaro 'parihārya ity arthaḥ.

« nanu puruṣo nirdharmakaḥ; tatra katham janma-maraṇa-bandha-  
 mokṣā-di-viruddha-dharma-sāṃkaryam āpadyate; bhavadbhir api sarveṣāṃ  
 dharmāṇāṃ upādhi-niṣṭhatvā-bhyupagamād? » iti cen, na; ukta-dharmā-  
 35 ṇāṃ saṃyoga-viyoga-bhogā-bhoga-rūpatayā puruṣe svikārāt; pariṇāma-  
 rūpa-dharmāṇāṃ eva puruṣe pratiṣedhasyo 'ktatvād iti.

yathā sphaṭikeṣu lāuhitya-nīlimā-di-dharmāṇāṃ āropitānāṃ api vy-  
 avasthā 'sti, tathā puruṣeṣv api buddhi-dharmāṇāṃ sukha-duḥkhā-dīnāṃ

ṣarīrā-'di-dharmāṇām ca brāhmaṇya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti cāstreṣu; yathā Viṣṇupurāṇe:

“yathāi 'kasmin ghaṭā-'kāṣe rajo-dhūmā-'dibhir vṛte  
na ca sarve prayujyanta, evaṃ jīvāḥ sukhā-'dibhir ” iti.

sā 'pi vyavasthāi 'kātmīye sati janmā-'di-vyavasthā-vad eva no 'pa- 5  
padyata ity āha:

**anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.**

anya-dharmatve 'pi dharmāṇām sukhā-'dīnām āropāt puruṣe vyavasthā na sidhyati; āropā-dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāṣasyāi 'katve 'pi ghaṭā-'vacchinnā-'kāṣānām ghaṭa-bhedena bhinnatayāu 'pādhika- 10  
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikāṃ tu no 'pādhy-avacchin-  
nasya; upādhi-viyoge ghaṭā-'kāṣa-nāṣa-vat tan-nāṣena “na jīvo mriyata”  
ity-ādi-ṣṛuti-virodha-prasaṅgāt; kim tu kevala-cāitanyasye 'ti prāg evo  
'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattīnām sūkṣmām abud-  
dhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava- 15  
sthām āikātmye 'py āhuḥ. te 'py etena nirastāḥ. ye 'pi tad-ekadeśīna  
imām evā 'nupapattim paśyanta upādhi-gata-cit-pratibimbānām eva bandhā-  
'dīny āhuḥ, te tv atī 'va bhrāntāḥ; uktād bheda-'bheda-'di-vikalpā-'sahatvā-  
'di-doṣāt; “antaḥkaraṇasya tad-ujjvalitatvād ” ity atro 'kta-doṣe ca.

kim ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyaṃ no 'ktam 20  
asti; praty-uta “bheda-vyapadeṣāc cā 'nyaḥ.” “adhikāṃ tu bheda-nirde-  
ṣāt,” “aṅgo nānā-vyapadeṣād ” ity-ādi-sūtrāir bheda uktāḥ. ata ādhuni-  
kānām avaccheda-pratibimbā-'di-vādā apasiddhāntā eva; sva-ṣāstrā-'nukta-  
samdigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-  
ādikam Brahma-mīmāṃsā-bhāṣye pratipāditam asmābhiḥ. 25

« nanv evam puruṣa-nānātve sati

“eka eva hi bhūtā-'tmā bhūte-bhūte vyavasthitaḥ;  
ekadhā bahudhā cāi 'va dṛṣyate jala-candra-vat.”

“nityaḥ sarva-gato hy ātmā kūṭastho doṣa-varjitaḥ;  
ekaḥ sa bhidyate ṣaktyā māyayā, na svabhāvata ” 30

ity-ādyāḥ ṣṛuti-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta? » iti.  
tatrā 'ha:

**nā 'dvāita-ṣṛuti-virodho, jāti-paratvāt. 154.**

ātmāi-'kya-ṣṛutīnām virodhas tu nā 'sti: tāsām jāti-paratvāt. jātiḥ  
sāmānyam eka-rūpatvaṃ, tatrāi 'vā 'dvāita-ṣṛutīnām tātparyāt; na tv 35  
akhaṇḍatve, prayojanā-'bhāvād ity arthaḥ. jāti-ṣabdasya cāi 'karūpatā-  
'rthakatvam uttara-sūtrāl labhyate.

yathā-çruta-jāti-çabdasyā 'dare "ātmā vā idam eka evā 'gra āsīt,"  
"sad eva, sāmnye, 'dam agra āsīd, ekam evā 'dviṭiyam" ity-ādy-advāita-  
çruty-upapādakatayāi 'va sūtram vyākhyeyam.

jāti-paratvāt, vijātīya-dvāita-niṣedha-paratvād ity arthaḥ. tatrā 'dya-  
5 vyākhyāyām ayam bhāvaḥ. ātmāi-'kya-çruti-smṛtiṣv ekā-'di-çabdāç cid-  
ekarūpatā-mātra-parāḥ, bhedā-'di-çabdāç ca vāidharmya-lakṣaṇa-bheda-  
parāḥ;

"eka evā 'tmā mantavyo jāgrat-svapna-suṣuptiṣu,  
sthāna-traya-vyatītasya punar janma na vidyata "

10 ity-ādi-vākyeṣv ekarūpā-'rthatvā-'vaçyakatvāt; anyathā 'vasthā-traye 'py  
ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-çabdo-'ktāyā avasthā-  
trayā-'bhīmāna-nivṛtter asambhavāt; tathāi 'karūpatā-pratipādanenāi 'va  
nikhilo-'pādhi-vivekena sarvā-'tmanām svarūpa-bodhana-sambhavāc ca. na  
hy anyathā nirdharmakam ātma-svarūpaṃ viçīṣya Brahmanā 'pi çabdena  
15 sāksāt pratipādayitum çakyate; çabdānām sāmānya-mātra-gocaratvāt.  
ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāдите tad-upa-  
patty-arthaṃ viçīṣyaḥ svayam eva tāvad viveçyati, yāvan nirviçeṣe çabdā-  
'gocare svarūpe paryavasyati 'ti. tataç ca nihçeṣā-'bhīmāna-nivṛtṭyā kṛta-  
kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus,  
20 tarhi tebhya nā 'bhīmāna-nivṛtṭiḥ sambhavati; ākāçe vividha-çabda-vad  
akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāvā-'dīnām avacchedaka-bhedāir  
upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā-'vāidharmyo-'bhaya-paratve  
ca vākyā-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā-'bhāvaç ca; avāidhar-  
mya-jñānād eva sarvā-'bhīmāna-nivṛtṭeḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-  
25 parāṇi; nyāyā-'nugraheṇa balavatibhir bheda-grāhaka-çruti-smṛtibhir viro-  
dhāc ca. kiṃ tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva; sāmāya-bodhaka-  
çruti-smṛtibhir eka-vākyatvāt; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti.  
tatra sāmnye çrutayaḥ

30 "yatho 'dakaṃ çuddhe çuddham āsiktaṃ tādṛg eva bhavati,  
evam muner vijānata ātmā bhavati, Gāutama,"

"nirañjanaḥ paramaṃ sāmnyam upāitī " 'ty-ādyāḥ; smṛtayaç ca

"jyotir ātmani nā 'nyatra; sarva-bhūteṣu tat samam,  
svayam ca çakyate draṣṭum su-samāhita-cetasā."

35 "yāvān ātmani bodhā-'tmā, tāvān ātmā parā-'tmani;  
ya evaṃ satataṃ veda, jana-stho 'pi na muhyati "

'ty-ādyāḥ. ukta-çrutāu mokṣa-daçāyām api bheda-ghaṭita-sāmāya-vacanāt  
svarūpa-bhedo 'py ātmanām astī 'ti siddham. avāidharmyā-'bheda-paratvaṃ  
cā 'sman-mate "Viṣṇur ahaṃ, Çivo 'ham" ity-ādi-vākyānām mantavyam.  
na tu "tat tvam asy," "aham brahmā 'smi" 'ty-ādi-vākyānām api; tatra

sāṁkhya-mate pralaya-kālinasya pūrṇā-tmana eva tad-ādi-padā-rthatayā  
<nitya-ṣuddha-muktas tvam asī> 'ty-ādi-yathā-ṣrutasya tādṛṣa-vākyā-rtha-  
tvāt.

yadi tu sargā-dy-utpanna-puruṣo Nārāyaṇā-khya eva tat-padā-rthas,  
tadā "tat tvam asī" 'ty-ādi-vākyānām apy avāidharṁyā-rthakatāi 'vā 'stu. 5

«nanu prayojanā-bhāvān na bheda-paratvaṁ ṣrutīnām samblhavatī»  
'ti cen, na; mokṣo-papādanasyāi 'va prayojanatvāt; sṛṣṭi-saṁhārayoḥ  
pravāha-rūpeṇā 'nucchedāt tasyāi 'kye mokṣā-nupapatteḥ. «athāi 'vam  
ātma-bhedasya loka-siddhatayā na tat-paratvaṁ ṣrutīnām ghaṭata» iti.  
māi 'vam; lāghava-tarkeṇā 'kāṣa-vad ātmany ekatvasyā 'numānataḥ pra- 10  
saktasya ṣruty-ādibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'praty-  
akṣatvāt; dehā-diṣv evā 'nubhavāt. "ya etasminn udaram antaram kurute,  
'tha tasya bhayam bhavati" 'ty-ādi-bheda-nindā tu vāidharṁya-vibhāgā-  
'nyatara-lakṣaṇa-bheda-pare 'ti.

«nanv evam uktānām pratibimbā-vaccheda-ṣrutīnām kā gatiḥ?» iti 15  
ced, ucyate: aneka-tejomayā-ditya-maṇḍala-vad anekā-tmamayaṁ api cid-  
āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍī-kṛtya tasya kīraṇa-vat  
svā-ṅga-bhūtāir asaṁkhya-puruṣair asaṁkhyo-pādhiṣv asaṁkhya-vibhāga  
eva pratibimbā-di-dṛṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-nyatvasya  
vācā-rambhaṇa-mātratvam bodhayituṁ, na punar akhaṇḍatvam; 20

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṁ-rūpaṁ pratirūpo babhūve"  
'ty-ādi-sāṅga-dṛṣṭānta-ṣrutīnām nyāyā-nugraheṇa balavattvād iti. tathā  
ca smaryate:

"yasya sarvā-tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṁsāyām tu nityā-bhivyakte parame-ṣvara-cāitanye 'nyeṣāṁ 25  
laya-rūpā-vibhāgenā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇe  
'ti. adhikaṁ tu Brahma-mīmāṁsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyām tv ayam bhāvaḥ. pralaya-kāle puruṣa-  
vijātiyaṁ sarvam evā 'sat; artha-kriyā-kāritvā-bhāvāt. puruṣāṇām kūṭa-  
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti: ataḥ sarga-kāla iva pralaye 'pi 30  
sattvam. atas tadā 'tmanām vijātiya-dvāita-rāhityam. tathā sarga-kāle  
'pi kūṭasthatva-rūpa-pāramārthika-sattvaṁ, nā 'nyatre 'ti vijātiya-dvāita-  
rāhityāt sarga-kālīnā-dvāita-ṣrutayo 'py upapaunā iti.

«nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa  
viruddham; tat katham uktam "jāti-paratvād"»? iti. tatrā 'ha: 35

**vidita-bandha-kāraṇasya dṛṣṭyā 'tad-rūpaṁ. 155.**

viditaṁ spaṣṭam bandha-kāraṇam aviveko yatra, tasya dṛṣṭyāi 'va  
puruṣeṣv a-tadrūpaṁ rūpa-bheda ity arthaḥ. ato bhrānta-dṛṣṭyā na rūpa-  
bheda-siddhir iti.

«nanu tathā 'py anupalambhād eka-rūpatvā-'bhāvaḥ setsyati.» tatrā 'ha:

**nā 'ndhā-'drṣṭyā cakṣuṣmatām anupalambhaḥ. 156.**

anupalambha evā 'siddhaḥ; ajñāir adarṣane 'pi jñānibhir eka-rūpatva-  
5 sya darṣanād ity arthaḥ.

advāita-ṣruty-anupapattiṃ samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha:

**Vāmadevā-'dir mukto, nā 'dvāitam. 157.**

Vāmadevā-'dir mukto 'sti, tathā 'pī 'dānīm bandhaḥ svasminn anu-  
10 bhava-siddhaḥ; ato nā 'khaṇḍā-'tmā-'dvāitam ity arthaḥ.

“sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe”  
'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ. na cāi «'vam bandha-mokṣāv  
upādher eve» 'ty avagantavyam; ṣruti-smṛti-siddhānta-virodhāt; <duḥ-  
kham mā bhuñjīye> 'ti kāmānā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-  
15 'khyā-parama-puruṣārthatvāc ca; upādher duḥkha-hānasya ca tādarthiyena  
paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vādibhir ucyate: «advāita-ṣruti-virodhād  
bandha-mokṣa-srṣṭi-samhārā-'di-ṣrutayo bādhyanta» iti, tad apy asat; mok-  
ṣā-'khyā-phalasyā 'pi ṣravaṇa-kāla evā 'bhāva-niṣcaye ṣravaṇo-'ttaram  
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'prāmāṇya-prasaṅgāt; prapañcā-  
'ntargatasya vedāntasyā 'py advāita-ṣrutyā bādhe vedāntā-'vagate 'py  
advāite punaḥ saṃcayā-'patteḥ ca, svāpna-vākyaṣya jāgrati bādhe tad-vākya-  
'rthe punaḥ saṃcaya-vat. kiṃ ca “mithyā-buddhir nāstikate” 'ty Anuṣā-  
sanād dharmā-'diṣu svāpa-van mithyā-drṣṭayo bāuddha-prabhedā eva sām-  
25 vṛtika-ṣabdena prapañcasyā 'vidyikatāyāḥ ca tāir abhyupagamād iti dik.

«nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam.»  
tatrā 'ha:

**anādāv adya yāvad abhāvād bhaviṣyad apy evam. 158.**

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-  
30 kālō 'py evam mokṣa-ṣūnya eva syāt; samyak-sādhana-'nuṣṭhānasyā 'viṣe-  
ṣād ity arthaḥ.

tatra prayogam apy āha:

**idānīm iva sarvatra nā 'tyanto-'cchedaḥ. 159.**

sarvatra kāle bandhasyā 'tyanto-'cchedaḥ kasyā-'pi punso nā 'sti, var-  
35 tamāna-kāla-vad ity anumānān sambhaved ity arthaḥ.

puruṣānām yad eka-rūpatvam ekatva-pratipādaka-ṣruty-arthā-'vadhāri-  
tan, tat kim mokṣa-kāle kim sarvadāi 've 'ty ākāṅkṣyām āha:

**vyāvṛtto-'bhaya-rūpaḥ. 160.**

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathe 'ty arthaḥ. ṣṛuti-smṛti-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṣeṣaḥ. tad uktam :

“bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā ;  
ramamāṇo guṇeṣv asyā < mamā 'ham > iti badhyata ” iti,  
“jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaraṁ vrajat  
rūpaṁ tyajati no ṣāntam brahma ṣāntatva-bṛñhitam ” iti ca.

6

« nanu sāksitvasyā 'nityatvāt puruṣānām katham sadāi 'ka-rūpatvam ? »  
tatrā 'ha :

10

**sākṣāt-sambandhāt sākṣitvam. 161.**

puruṣasya yat sākṣitvam uktam, tat sākṣāt-sambandha-mātrāt ; na tu pariṇāmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitā 'vagam-yate “sākṣād draṣṭari saṁjñāyām ” iti sākṣi-ṣabda-vyutpādanāt. sākṣād-draṣṭṛtvaṁ cā 'vyavahānena draṣṭṛtvam. puruṣe ca sākṣāt-sambandhaḥ  
15  
sva-buddhi-vṛtter eva bhavati ; ato buddher eva sākṣi puruṣo, 'nyeṣāṁ tu draṣṭṛ-mātram iti ṣāstriyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kāratā-sthānīyaḥ pratibimba-rūpa eva sambandho, na tu saṁyoga-mātram, atiprasaṅgād ity asakrd āveditam. Viṣṇv-ādeḥ sarva-sākṣitvaṁ tv indriyā-'di-vyavahānā-'bhāva-mātreṇa gāṇam.

20

akṣa-sambandhāt sākṣitvam iti pāṭhe tv akṣam atra buddhiḥ, karatva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha sūtrābhyām :

**nitya-muktatvam. 162.**

25

sadāi 'va puruṣasya duḥkhā-'khyā-bandha-ṣūnyatvam ; duḥkhā-'der buddhi-pariṇāmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛttih pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

**āudāsīnyam ce 'ti. 163.**

āudāsīnyam akartṛtvam. tena cā 'nye 'pi niṣkāmatvā-'daya upalak-  
30  
ṣaṇīyāḥ ; “kāmaḥ saṁkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtir adhṛtir hrīr dhīr bhīr ity etat sarvam mana eve ” ti ṣṛuteḥ. — iti-ṣabdaḥ puruṣa-dharma-pratipādana-samāptāu.

« nanv evam prakṛti-puruṣayor anyo-'nyam vāidharmyeṇa viveke siddhe puruṣasya kartṛtvam buddher api ca jñātṛtvam ṣṛuti-smṛtyor ucyā-  
35  
mānam katham upapadyeyātām ? » tatrā 'ha :

uparāgāt kartṛtvam, cit sāmṇidhyāc—cit sāmṇidhyāt. 164.

atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheḥ ca yā cittā, sā puruṣa-sāmṇidhyāt; etad ubhayaṃ na vāstavam ity arthaḥ. yathā 'gny-ayasoh parasparam saṃyoga-viṣeṣāt  
5 paraspara-dharma-vyavahāra āupādhiko, yathā vā jala-sūryayoh saṃyogāt paraspara-dharmā-'ropas, tathāi 'va buddhi-puruṣayor iti bhāvaḥ. etac ca Kārikayā 'py uktam:

“tasmāt tat-saṃyogād acetanam cetanāvad iva liṅgam,  
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

10 cit-sāmṇidhyād iti dvīḥ-pāṭho 'dhyāya-samāpti-sūcanā-'rthaḥ.

heya-hāne taylor hetū iti vyūhā yathā-kramam  
catvāraḥ ḡstra-mukhyā-'rthā adhyāye 'smin prapañcitāḥ.  
saṃkṣipta-sāṃkhya-sūtrāṇām arthasyā 'tra prapañcanāt  
ḡstram yoga-vad eve 'dam Sāṃkhya-pravacanā-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye viṣayā-  
'dhyāyaḥ prathamah.



ḡstrasya viṣayo nirūpitah. sāmpratam puruṣasyā 'pariṇāmitvo-'pa-  
pādanāya prakṛtīḥ sṛṣṭi-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati.  
tatrāi 'va pradhāna-kāryāṇām svarūpaṃ vistarato vaktavyam, tebhyo 'pi  
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṃ cāi 'va puruṣam ca sanātanam  
yo yathāvad vijānāti, sa vitṛṣṇo vimucyata”

iti Mokṣadharmā-'diṣu trayāṇām eva jñeyatva-vacanam. tatrā 'dāv aceta-  
nāyāḥ prakṛter niṣprayojana-sraṣṭṛtve muktasyā 'pi bandha-prasaṅga ity  
25 āḡayena jagat-sarjane prayojanam āha:

**vimukta-mokṣā-'rtham svārtham vā pradhānasya. 1.**

kartṛtvam iti pūrvā-'dhyāya-ḡṣa-sūtrād anuṣajyate. svabhāvato duḥ-  
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham  
pratibimba-sambandhena duḥkha-mokṣā-'rtham vā pradhānasya jagat-kartṛ-  
30 tvam; athavā svārtham, svasya pāramārthika-duḥkha-mokṣā-'rtham ity  
arthaḥ. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prayojanam, tathā 'pi  
mukhyatvān mokṣa evo 'ktaḥ.

«nanu mokṣā-'rtham cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave  
punaḥ-punaḥ sṛṣṭir na syād?» iti. tatrā 'ha:

**viraktasya tat-siddheḥ. 2.**

nāi 'kadā sṛṣṭer mokṣaḥ, kiṃ tu bahuḥ janma-maraṇa-vyādhy-ādi-vividha-duḥkhena bhr̥ṣaṃ taptasya; tataḥ ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tṭatti-siddher ity arthaḥ.

sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha :

5

**na ṇavaṇa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.**

ṇavaṇam api bahu-janma-kṛta-ṇuṇyena bhavati. tatṛā 'pi ṇavaṇa-mātrān na vāirāgya-siddhiḥ, kiṃ tu sākṣāt-kārāt. sākṣāt-kāraḥ ca jhaṭiti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kiṃ tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10 mokṣaḥ ca kadā-cit kasya-cid eva sidhyati 'ty arthaḥ.

sṛṣṭi-pravāhe hetv-antaram āha :

**bahu-bhr̥tya-vad vā pratyekam. 4.**

yathā gr̥ha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-'di-bhedena, evaṃ sattvā-'di-guṇānām api pratyekam asaṃkhya-puruṣā 15 vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-'rtham sṛṣṭi-pravāho ghaṭate; puruṣāṇām ānanyād ity arthaḥ. tathā ca Yoga-sūtram : “kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇa-tvād” iti.

«nanu prakṛter eva sraṣṭṛtvaṃ katham ucyate ; “tasmād vā etasmād 20 ātmana ākāṣaḥ sambhūta” iti ṇrutyā puruṣasyā 'pi sraṣṭṛtva-siddher?» iti. tatṛā 'ha :

**prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.**

prakṛtāu sraṣṭṛtvasya vastutve ca siddhe puruṣasya sraṣṭṛtvā-'dhyāsa eva ṇrutīṣu sidhyati; upāsanāyām eva ṇrutes tātparyāt; “ajām ekām” ity- 25 ādi-ṇrutya-antareṇa prakṛteḥ sraṣṭṛtva-siddheḥ; puṃsām kūṭastha-cin-mā-tratā-bodhaka-ṇrutya-antara-virodhāc ce 'ty arthaḥ. ayaṃ cā 'dhyāsa upa-cāra-rūpo loka siddha evā 'sti. yathā sva-ṇaktīṣu yodheṣu vartamānāu jaya-parājayāu rājany upacaryete, tathā sva-ṇaktāu prakṛtāu vartamānaṃ sraṣṭṛtvā-'dikam ṇaktimatsu puruṣeṣū 'pacaryate, ṇakti-ṇaktimad-abhedāt. 30 tad uktam Kāurme :

“ṇakti-ṇaktimator bhedaṃ paṇyanti paramā-'rthataḥ,  
abhedam cā 'nupaṇyanti yoginas tattva-cintakā” iti.

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpam prakṛty-ādi-tattvo-'pāsakāḥ paṇyanti 'ty arthaḥ. tayoḥ co 'dāharaṇam “athā 'ta ādeḥ: ne 35 'ti ne 'tī” 'ty-ādi-ṇrutih, “ātmāi 've 'dam sarvam” ity-ādi-ṇrutīḥ ce 'ti bhāvaḥ.



«nanv evam prakṛtāv api sraṣṭṛtvaṃ vāstavam iti kuto 'vadhṛtam; sṛṣṭeḥ svapnā-'di-tulyatāyā api ṇavaṇād?» iti. tatrā 'ha:

**kāryatas tat-siddheḥ. 6.**

kāryānām artha-kriyā-kāritayā vāstavatvena kāryata eva dharmi-grā-  
5 haka-pramāṇena prakṛter vāstava-sraṣṭṛtva-siddher ity arthaḥ. svapnā-'di-  
tulyatā-ṣrutayas tv anityatā-rūpā-'sattvā-'ñça-mātre puruṣā-'dhyastatvā-'ñçe  
vā bodhyāḥ; anyathā sṛṣṭi-pratipāḍaka-ṣruti-virodhāt; svapna-padārthānām  
api manaḥ-pariṇāmatvenā 'tyantā-'sattā-virahāc ce 'ti.

«nanu prakṛteḥ svārthatva-pakṣe mukta-puruṣam praty api sā pra-  
10 varteta.» tatrā 'ha:

**cetano-'dḍeṇān niyamaḥ, kaṇṭaka-mokṣa-vat. 7.**

citī saṃjñāna iti vyutpattyā cetano 'trā 'bhijñāḥ. — yathāi 'kam eva  
kaṇṭakam yaç cetano 'bhijñas tasmād eva mucyate, tam praty eva duḥkhā-  
'tmakam na bhavaty, anyān prati tu bhavaty eva, tathā prakṛtir api cetanād  
15 abhijñāt kṛtā-'rthād eva mucyate, tam praty eva duḥkhā-'tmikā na bhavaty,  
anyān anabhijñān prati tu duḥkhā-'tmikā bhavaty eve 'ti niyamo vyavasthe  
'ty arthaḥ. etena svabhāvato baddhāyā api prakṛteḥ sva-mokṣo ghaṭata  
ity ato na mukta-puruṣam prati pravartata iti.

«nanu puruṣe sraṣṭṛtvaṃ adhyasta-mātram iti yad uktam, tan na  
20 yukta; prakṛti-saṃyogena puruṣasyā 'pi mahad-ādi-pariṇāmāu-'cityāt.  
drṣṭo hi pṛthivy-ādi-yogena kāṣṭhā-'deḥ pṛthivy-ādi-sadṛṣaḥ pariṇāma » iti.  
tatrā 'ha:

**anya-yoge 'pi tat-siddhir nā 'ñjasyenā, 'yo-dāha-vat. 8.**

prakṛti-yoge 'pi puruṣasya na sraṣṭṛtva-siddhir āñjasyena sāksāt.  
25 tatra drṣṭānto 'yo-dāha-vat; yathā 'yaso na dagdhṛtvaṃ sāksād asti, kim  
tu sva-saṃyuktā-'gni-dvārakam adhyastam eve 'ty arthaḥ. ukta-drṣṭānte  
tū 'bhayoḥ pariṇāmaḥ pratyakṣa-siddhatvād iṣyate, saṃdigdha-sthale tv  
ekasyāi 'va pariṇāmeno 'papattāv ubhayoḥ pariṇāma-kalpane gāuravam;  
anyathā japā-saṃyogāt sphaṭikasya rāga-pariṇāmā-'patter iti.

30 sṛṣṭeḥ phalam mokṣa iti prāg uktam; idānīm sṛṣṭer mukhyaṃ nimitta-  
kāraṇam āha:

**rāga-virāgayor yogaḥ sṛṣṭiḥ. 9.**

rāge sṛṣṭir, vāirāgye ca yogaḥ, svarūpe 'vasthānam, muktir iti yāvat,  
athavā citta-vṛtti-nirodha ity arthaḥ. tathā cā 'nvaya-vyatirekābhyām  
35 rāgaḥ sṛṣṭi-kāraṇam ity āçayaḥ. tathā ca ṣrutir api Brahmā-'di-rūpām  
vividha-karma-gatim uktvā 'ha: «iti nu kāmaya māno, 'thā 'kāmaya māno,

yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇa utkrāmantī" 'ti. rāga-vairāgye api prakṛti-dharmāv eva.

itaḥ param sṛṣṭi-prakriyām vaktum ārabhate :

**mahad-ādi-krameṇa pañca-bhūtānām. 10.**

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy "etasmād ātmana ākāṣaḥ 5 sambhūta" ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām sṛṣṭiḥ ḡrūyate, tathā 'pi mahad-ādi-krameṇai 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-ṣrutāu gagana-vāyu-sṛṣṭer āpūraṇa-vad ukta-ṣrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūraṇiye 'ti bhāvaḥ. atra ca pramāṇaṁ ghaṭa-sṛṣṭi-vad antaḥkaraṇa-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kiṁ ca

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ca

khaṁ vāyur jyotir āpaḥ ca pṛthivī viçvasya dhārīṇī"

'ti ḡrutya-antara-stha-pāṭha-kramā-'nurodhena "sa prāṇam asṛjat, prāṇāc chraddhām khaṁ vāyum" ity-ādi-ḡrutya-antareṇa ca pañca-bhūta-sṛṣṭeḥ 15 prāṇ mahad-ādi-sṛṣṭir avadbhāryata iti. prāṇaḥ cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syām ḡrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇai 'va sṛṣṭim vakti : "antarā vijñāna-manasī krameṇa tal-liṅgād" iti; sad-ākāṣayor madhye buddhi-manasī utpadyete iti krameṇa 'ty arthaḥ. manasī cā 'haṁkārasya praveṇa iti. 20

prakṛter eva sraṣṭṛtvam sva-mokṣā-'rtham, tasyā nityatvāt; mahad-ādīnām tu sva-sva-vikāra-sraṣṭṛtvam na sva-mokṣā-'rtham, anityatvād iti viçeṣam āha :

**ātmā-'rthatvāt sṛṣṭer nāi 'śām ātmā-'rtha ārambhaḥ. 11.**

eṣām mahad-ādīnām sraṣṭṛtvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- 25 tvān na svārtha ārambhaḥ sraṣṭṛtvam; vināçitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaçyake puruṣa-mokṣā-'rthakatvam eva yuktaṁ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kālayoḥ sṛṣṭim āha :

**dik-kālāv ākāṣā-'dibhyaḥ. 12.**

30

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viçeṣāv eva. ato dik-kālayor vibhutvo-'papattiḥ; "ākāṣa-vat sarva-gataḥ ca nitya" ity-ādi-ḡrutya-uktaṁ vibhutvam cā 'kāṣasyo 'papannam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-saṁyogād ākāṣād utpadyete ity arthaḥ; ādi-çabdeno 'pādhi-grahaṇād iti. yady api tat-tad-upādhi-viçiṣṭā-'kāṣam 35 eva khaṇḍa-dik-kālāu, tathā 'pi viçiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiçeṣika-naye çrotrasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-krameṇe” ’ty uktān svarūpato dharmataḥ ca krameṇa darśayati :

**adhyavasāyo buddhiḥ. 13.**

mahat-tattvasya paryāyo buddhir iti; adhyavasāyaḥ ca niṣcayā-khyas  
5 tasyā sādharmaṇi vṛttir ity arthaḥ. abheda-nirdeśas tu dharma-dharmy-  
abhedāt. asyāḥ ca buddher mahattvam sve-’tara-sakala-kārya-vyāpakatvān  
mahāi-’ṣvāryāc ca mantavyam,

“savikārāt pradhānāt tu mahat tattvam ajāyata,  
mahān iti, yataḥ khyātir lokānām jāyate sade”

10 ’ti smṛteḥ. “asya mahato bhūtasya niṣcvasitam etad yad Rgveda” ity-  
ādi-ṣṛuti-smṛtiṣu ca Hiranyagarbhe cetane ’pi mahān iti śabdō buddhy-  
abhimānitvenāi ’va; yathā pṛthivy-abhimāni-cetane pṛthivī-śabdā, tadvat.  
evam eva Rudrā-diṣv ahaṃkāra-’di-śabdō ’pi bodhyaḥ. prakṛty-abhimāni-  
devatām ārabhya sarveṣāṃ eva bhūtā-bhimāni-paryantānām devānām sva-  
15 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ’vā ’ñā iti.

mahat-tattvasyā ’parān api dharmān āha :

**tat-kāryam dharmā-’di. 14.**

dharma-jñāna-vāirāgyāi-’ṣvāryāṇy api buddhy-upādānakāni, nā ’haṃ-  
kāra-’dy-upādānakāni; buddher eva niratiṣaya-sattva-kāryatvād ity arthaḥ.

20 « nanv evam katham nara-paṇḍita-ādi-gatānām buddhy-añṣānām adharma-  
prābalyam upapadyatām? » tatrā ’ha :

**mahad uparāgād viparitam. 15.**

tad eva mahān mahat tattvam rajas-tamobhyām uparāgād viparitam  
kṣudram adharmā-jñāna-’vāirāgyā-’nāiṣvārya-dharmakam api bhavati ’ty  
25 arthaḥ. etena < sarva eva puruṣā iṣvarā > iti ṣṛuti-smṛti-pravādo ’py upa-  
pāditaḥ; sarvo-’pādhīnām svābhāvika-’ṣvāryasya rajas-tamobhyām evā  
’varaṇād iti. « nanv evam dharmā-’dy-avasthānā-rtham buddher api nitya-  
tvāt katham kāryate? » ’ti cen, na; prakṛty-añṣa-rūpe bījā-vastha-mahat-  
tattve sattva-viṣeṣe karma-vāsanā-dīnām avasthānāt tasyāi ’va jñāna-  
30 kāraṇā-vasthāyām ānkura-vad utpatty-aṅgikārāt. tathā cā ’kāṣa-vad eva  
nityā-nityo-bhaya-rūpā buddhiḥ. yathā ca kāraṇā-vasthā-’kāṣe prakṛti-  
vyavahāra eva, nā ’kāṣa-vyavahāra. ākāṣa-liṅga-śabdā-bhāvād, evam  
kāraṇā-vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-dhyava-  
sāyā-’dy-abbhāvād iti.

35 mahat-tattvam lakṣayitvā tat-kāryam ahaṃkāram lakṣayati :

**abhimāno ’haṃkāraḥ. 16.**

ahaṃ-karotī ’ty ahaṃkāraḥ kumbha-kāra-vad antaḥkaraṇa-dravyam.

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sūdhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'haṃkāra-mamakārāu jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimator api kārya-kāraṇa-bhāva unnīyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bījā-'ṅkura-mahāvṛkṣā-'di-vad avasthā-traya-mūtra-bhedāt kārya-kāraṇa-bhāvam āpadyata 5  
iti ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir içvara”

iti mano-buddhyor eka-paryāyatvam uktam iti.

kramā-'gatam ahaṃkārasya kāryam āha :

**ekādaça-pañca-tanmātram tat-kāryam. 17.**

10

ekādaçe 'ndriyāṇi çabdā-'di-pañca-tanmātram cā 'haṃkārasya kāryam ity arthaḥ. < mayā 'nene 'ndriyeṇe 'daṃ rūpā-'dikam bhoktavyam, idam eva sukha-sādhanam > ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viṣayo-'tpattyā 'haṃkāra indriyā-'di-hetuḥ; loke bhogā-'bhimānināi 'va rāga-dvārā bhogo-'pakaraṇa-karaṇa-darçanāt; “rūpa-rūgād abhūc cakṣur” ity-ādinā 15  
Mokṣadharṃe Hiranyagarbhasya rāgād eva samaṣṭi-cakṣur-ādy-utpattis-  
marāṇac ce 'ti bhāvaḥ. ataç ca bhūte-'ndriyayor madhye rāga-dharmakam  
mana evā 'dāv ahaṃkārad utpadyata iti viçeṣaḥ; tanmātrā-'dīnām rāga-  
kāryatvād iti.

atrā 'pi viçeṣam āha :

20

**sāttvikam ekādaçakam pravartate vāikṛtād ahaṃkārat. 18.**

ekādaçānām pūraṇam ekādaçakam manah ṣoḍaça-'tma-gaṇa-madhye sāttvikam; atas tad-vāikṛtāt sāttvikā-'haṃkāraj jāyata ity arthaḥ. ataç ca rājasā-'haṃkārad daçe 'ndriyāṇi tāmasā-'haṃkārac ca tanmātrāṇi 'ty avagantavyam; 25

“vāikārikas tājasaç ca tāmasaç ce 'ty ahaṃ tridhā.

ahaṃ-tattvād vikurvāṇān mano vāikārikād abhūt,

vāikārikāç ca ye devā, arthā-'bhivyañjanam yataḥ;

tājasād indriyāṇy eva jñāna-karma-mayāni ca;

tāmaso bhūta-sūkṣmā-'dir, yataḥ kham. liṅgam ātmana” 30

ity-ādi-smṛtibhya eva nirṇayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām apy etad uktam :

“sāttvika ekādaçakaḥ pravartate vāikṛtād ahaṃkārat,

bhūtā-'des tanmātraḥ, sa tāmasas, tājasād ubhayaṃ” iti.

tājaso rājasah; ubhayaṃ jñāna-karme-'ndriye.

35

« nanu “devatā-lāya-çrutir” ity āgūmi-sūtre karaṇānām devān vak-  
ṣyati; tat katham Kārikayā 'pi devānām sāttvikā-'haṃkāra-kāryatvam no

'ktam » iti. ucyate: samaṣṭi-cakṣur-ādi-ṣarīriṇaḥ sūryā-'di-cetanā eva cakṣur-ādi-devatāḥ ṣrūyante; ataḥ ca vyaṣṭi-karaṇānām samaṣṭi-karaṇāni devate 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-ṣayenā 'tra ṣāstre devāḥ karaṇebhyo na prthañ nirdiṣyante. ataḥ samaṣṭi-'ndriyāṇi mano-  
 5 'pekṣayā 'lpa-sattvatvena rājasā-'haṃkāra-kāryatvenāi 'va nirdiṣṭāni. smṛtiṣu ca vyaṣṭi-'ndriyā-'pekṣayā 'dhika-sattvatvena sāttvikā-'haṃkāra-kāryatayo 'ktāni 'ty avirodha ity avagantavyam. tad evam ahaṃkārasya trāividhyān mahato 'pi tat-kāraṇasya trāividhyam mantavyam;

“sāttviko rājasāḥ cāi 'va tāmasāḥ ca tridhā mahān ”

10 iti smaraṇāt. trāividhyam cā 'nāyor vyakti-bhedād aṅga-bhedād ve 'ty anyad etat.

ekādaṣe 'ndriyāṇi darṣayati:

**karmendriya-buddhindriyāir āntaram ekādaṣakam. 19.**

karmendriyāṇi vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāṇi ca  
 15 cakṣuḥ-śrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daṣabhiḥ sahā 'nta-ram mana ekādaṣakam ekādaṣe-'ndriyam ity arthaḥ. indrasya saṃghāte-'ṣvarasya karaṇam indriyam. tathā cā 'haṃkāra-kāryatve sati karaṇatvam indriyatvam iti.

indriyāṇām bhāutikatva-mataṃ nirākaroti:

**20 āhaṃkārikatva-ṣruter na bhāutikāni. 20.**

indriyāṇi 'ti ṣeṣaḥ. āhaṃkārikatve ca pramāṇa-bhūtā ṣrutih kālā-luptā 'py ācārya-vākyān Manv-ādy-akhila-smṛtibhyaḥ cā 'numīyate. pra-tyakṣā ṣrutir “aham bahu syām ” ity-ādih. «nanv “annamayāṃ hi, sāumya, mana” ity-ādir bhāutikatve 'pi ṣrutir asti » 'ti cen, na; prakā-  
 25 ṣakatva-sāmyenā 'ntaḥkaraṇo-'pādānatvasyāi 'vo 'citatayā 'haṃkārikatva-ṣruter eva mukhyatvāt; bhūtānām api Hiraṇyagarbha-saṃkalpa-janyatayā 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṃśṛṣṭatayāi 'va tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-ṣrutir gāuṇī 'ti.

«nanu tathā 'py āhaṃkārikatva-nirṇayo na ghaṭate: “asya puruṣasyā  
 30 'gnīm vāg apyeti, vātam prāṇaḥ, cakṣur ādityam” ity-ādi-ṣrutāu devatāsv indriyāṇām laya-kathanena devato-'pādānakatvasyā 'py avagamāt; kāraṇa eva hi kāryasya laya » ity āṣaṅkyā 'ha:

**devatā-laya-ṣrutir nā 'rambhakasya. 21.**

devatāsu yā laya-ṣrutih, sā nā 'rambhakasya nā 'rambhaka-ṣayaiṇi  
 35 'ty arthaḥ; anārambhake 'pi bhū-tale jala-bindor laya-darṣanāt; anārambhakeṣv api bhūteṣv ātmano laya-ṣravaṇāc ca. “vijñāna-ghana evāi

'tebhyo bhūtebhyaḥ samutthāya tāny evā 'nuvinagyaṭi' 'ty-ādi-ṣrutāv iti bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati:

**tad-utpatti-ṣruter vināṣa-darṣanāc ca. 22.**

teṣāṃ sarveṣāṃ eve 'ndriyāṇāṃ utpattir asti;

6

“etasmā jāyate prāṇo manaḥ sarve-'ndriyāṇi ce”

'ty-ādi-ṣruteḥ; vṛddhā-dy-avasthāsu cakṣur-ādīnāṃ iva manaso 'py apacayā-'dinā vināṣa-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam:

“daṣakena nivartante manaḥ sarve-'ndriyāṇi ce” 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parāṇi 'ti.

10

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti:

**atīndriyam indriyam, bhrāntānām adhiṣṭhānam. 23.**

indriyaṃ sarvam atīndriyaṃ, na tu pratyakṣam; bhrāntānām eva tv adhiṣṭhānaṃ golakaṃ tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam ity eva pāṭhaḥ.

15

ekam eve 'ndriyaṃ ṣakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam apākaroti:

**ṣakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.**

ekasyāi 've 'ndriyasya ṣakti-bheda-svīkāre 'pī 'ndriya-bhedaḥ sīdhyati; ṣaktinām apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

«nanv ekasmād ahaṃkāraṇ nānāvidhe-'ndriyo-'tpatti-kalpanāyāṃ nyāya-virodhaḥ.» tatrā 'ha:

**na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.**

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daṣa ṣakti-bhedā ity āha: 25

**ubhayā-'tmakam manaḥ. 26.**

jñāna-karme-'ndriyā-'tmakam mana ity arthaḥ.

ubhayā-'tmakam ity asyā 'rthaṃ svayaṃ vivṛṇoti:

**guṇa-pariṇāma-bhedān nānātvam, avasthā-vat. 27.**

yathāi 'ka eva naraḥ saṅga-vaṣaṇ nānātvam bhajate, kāmīnī-saṅgāt 30 kāmuko, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-ādi-saṅgāc cakṣur-ādy-ekībhāvena darṣanā-'di-vṛtti-viṣiṣṭatayā nānā bhavati. tatra hetur guṇe 'ty-ādi; guṇānāṃ sattvā-'dīnāṃ pariṇāma-bhedeṣu sām-arthyaḥ ity arthaḥ. etac cā “'nyatra-manā abhūvaṃ, nā 'ṣṛāṣam” ity-

ādi-ṣrutī-siddhāc cakṣur-ādīnām manaḥ-saṃyogaṃ vinā vyāpārā-’kṣamatvād anumīyate.

jñāna-karme-’ndriyayor viṣayam āha :

**rūpā-’di-rasa-malā-’nta ubhayoḥ. 28.**

5 anna-ras-ānām malaḥ purīṣā-’dīḥ. tathā ca rūpa-rasa-gandha-sparṣa-  
ṣabdā vaktavyā-’dātavya-gantavyā-’nandayitavyo-’tsraṣṭavyāḥ co ’bhayor  
jñāna-karme-’ndriyayor daṣa viṣayā ity arthaḥ. ānandayitavyaṃ co ’pa-  
sthasyo ’pasthā-’ntaram ; upasthasya hy upasthā-’ntaraṃ viṣaya iti.

yaśye ’ndrasya yeno ’pakāreṇāi ’tānī ’ndriyāṇī ’ty ucyante, tad ubha-  
10 yam āha :

**draṣṭṛtvā-’dir ātmanaḥ, karaṇatvam indriyāṇām. 29.**

draṣṭṛtvā-’di-pañcakam vaktṛtvā-’di-pañcakam saṃkalpayitṛtvam cā  
’tmanaḥ puruṣasya ; darṣaṇā-’di-vṛttāu karaṇatvam tv indriyāṇām ity  
arthaḥ. « nanu draṣṭṛtvā-’dikaṃ kadā-eid anubhave paryavasānāt  
15 puruṣasyā ’vikāriṇo ’pi ghaṭatām ; vaktṛtvā-’dikaṃ tu kriyā-mātram, tat  
katham kūṭasthasya ghaṭatām ? » iti cen, na ; ayas-kānta-vat sāmṇidhya-  
mātreṇa darṣaṇā-’di-vṛtti-kartṛtvasyāi ’vā ’tra draṣṭṛtvā-’di-ṣabdā-’rthatvāt.  
yathā hi mahā-rājaḥ svayam avyāpriyamāṇo ’pi sāṃnyena karaṇena yoddhā  
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṭastho ’pi puruṣaḥ cakṣur-ādy-  
20 akhila-karaṇair draṣṭā vaktā saṃkalpayitā ce ’ty evam-ādir bhavati ; saṃ-  
yogā-’khyā-sāmṇidhya-mātreṇāi ’va teṣāṃ prerakatvād, ayas-kānta-maṇi-  
vad iti. kartṛtvam cā ’tra kāraka-cakra-prayokṛtvam, karaṇatvam tu  
kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kuṭhārā-’di-vat. yat  
tu ṣāstreṣu puruṣe darṣaṇā-’di-kartṛtvam niṣidhyate, tad-anukūla-kṛtimat-  
25 tvam tat tat-kriyāvattvam vā. tathā co ’ktam :

“ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :

niricchatvād akartā ’sāu, kartā sāmṇidhi-mātrata ” iti.

ata eva kāraka-cakra-prayokṛtā-’cakter ātma-svarūpatayā draṣṭṛtvā-vaktṛ-  
tvā-’dikam ātmano nityam iti ṣṛīyate “na draṣṭur drṣṭer viparilopo vidyate,  
30 na vaktur vakter viparilopo vidyate ” ity-ādine ’ti. « nanu pramāṇa-  
vibhāge pratyakṣā-’di-vṛttīnām eva karaṇatvam uktam ; atra katham indri-  
yasyo ’cyata ? » iti cen, na ; atra darṣaṇā-’di-rūpāsu cakṣur-ādi-dvāraka-  
buddhi-vṛttiṣv eve ’ndriyāṇām karaṇatva-vacanāt ; tatra ca puruṣa-niṣṭhe  
bodhā-’khyā-phale vṛttīnām karaṇatvasyo ’ktatvād iti.

35 idānīm antaḥkaraṇa-trayasyā ’sādhāraṇa-vṛttir āha :

**trayāṇām svālakṣaṇyam. 30.**

trayāṇām mahad-ahamkāra-manasām svālakṣaṇyam. svam-svam lak-

ṣaṇam asādhārāṇī vṛttir yeṣām iti madhyama-pada-lopī vighrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-'di-prakṛṣṭa-guṇavattvam; ahaṃkṛtasya cā 'tmany avidyamāna-guṇā-'ropah; manasaḥ ce < 'dam astv > ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhimāno 5 'haṃkārasya, saṃkalpa-vikalpāu manasa ity āyātam. saṃkalpaḥ cikīrṣā, "saṃkalpaḥ karma mānasam" ity Anuṣāsanāt; vikalpaḥ ca saṃśayo yogo-'kta-bhrama-viṣeṣo vā, na tu viṣiṣṭa-jñānam, tasya buddhi-vṛttitvād iti.

trayāṇāṃ sādharāṇīṃ vṛttim apy āha:

**sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañca. 31.**

10

prāṇā-'di-rūpāḥ pañca vāyu-vat saṃcārād vāyavo ye prasiddhās, te sāmānyā sādharāṇī karaṇasyā 'ntaḥkaraṇa-trayasya vṛttiḥ, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyaṃ vṛttis trayasya, sāi 'ṣā bhavaty asāmānyā;

sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañce" 'ti.

15

atra kaṣcit «prāṇā-'dyā vāyu-viṣeṣā eva, te cā 'ntaḥkaraṇa-vṛttyā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛttir ity abhedā-nirdeṣa» ity āha. tan na; "na vāyu-kriye, pṛthag-upadeṣād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoḥ sphuṭam pratiṣedhād atrā 'pi tad-eka-vākyatāu-'cityāt; mano-dharmasya kāmā-'deḥ 20 prāṇa-kṣobhakatayā sāmānādhikaraṇyeṇai 'vāu 'cityāc ca. vāyu-prāṇayoḥ pṛthag-upadeṣa-ṣrutayas tu:

"etasmā j jāyate prāṇo manaḥ sarve-'ndriyāṇi ca

khaṃ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārīṇī"

'ty-ādyā iti. ata eva līṅga-ṣaṭīra-madhye prāṇānām agaṇane 'pi na nyū- 25 natā; buddher eva kriyā-ṣaktyā sūtrātma-prāṇā-'di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṃcāra-viṣeṣād vāyu-devatā-'dhiṣṭhitatvāc ca vāyu-vyavahāro-'papattir iti.

vāiṣeṣikāṇāṃ ivā 'smākaṃ nā 'yaṃ niyamo, yad indriya-vṛttiḥ krame-nāi 'va bhavati, nāi 'kade 'ty āha:

30

**kramaḥ 'kramaḥ ce 'ndriya-vṛttiḥ. 32.**

sugamam. jāti-sāṃkaryasyā 'smākam adōṣatvāt sāmagrī-samava-dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtty-utpādane bādhakaṃ nā 'stī 'ti bhāvaḥ.

indriya-vṛttināṃ vibhāgaḥ ca Kārikayā vyākhyātaḥ:

35

"ṣabdhā-'diṣu pañcānām ālocana-mātram iṣyate vṛttiḥ;

vacanā-'dāna-viharaṇo-'tsargā-'nandāḥ ca pañcānām" iti.



ālōcanam ca pūrvā-'cāryāir vyākhyātam :

“asti hy ālocanam jñānam prathamam nirvikalpakam;  
param punas tathā vastu-dharmāir jāty-ādibhis tathe” 'ti.

param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā  
5 jāty-ādibhiḥ ca jñānam savikalpakam tathā 'locanā-'khyam bhavatī 'ty  
arthaḥ. tathā ca nirvikalpaka-savikalpaka-rūpam dvidvidham apy āndri-  
yakam jñānam ālocana-samjñam iti labdham. kaṣcit tu «nirvikalpakam  
jñānam evā 'locanam indriya-janyam ca bhavati, savikalpakam tu mano-  
mātra-janyam» iti ṣlokā-'rtham āha. tan na; Yoga-bhāṣye Vyāsa-devāir  
10 viṣiṣṭa-jñānasyā 'py āndriyakatvasya vyavasthāpitatvāt; indriyāir viṣiṣṭa-  
jñāne bādhakā-'bhāvāc ca. sama eva ca sūtrā-'rtham apy evam vyācāṣṭe:  
«bāhye-'ndriyam ārabhya buddhi-parīkṣantasya vṛttir utsargataḥ krameṇa  
bhavati kadācit tu vyāghrā-'di-darṣana-kāle bhaya-viṣeṣād vidyul-late 'va  
sarva-karāṇeṣv ekadā 'va vṛttir bhavatī 'ty artha» iti. tad apy asat;  
15 asmin sūtra indriya-vṛttinām eva kramikā-'kramikatva-vacanāt. na  
buddhy-ahankāra-vṛttyoḥ prasaṅgo 'py asti. kim cāi 'kadā 'neke-'ndriya-  
vṛttāv eva vādi-vipratipattyā tan-nirṇaya-paratvam eva sūtrasya 'citam,  
mano-'ṇutva-pratiṣedhāya, na tu kāka-dantā-'nveṣaṇa-paratvam iti.

piṇḍikṛtya buddhi-vṛttih saṃsāra-nidānatā-pratipādanā-'rtham ādāu  
20 darśayati:

**vṛttayaḥ pañcatayyaḥ kliṣṭā-'kliṣṭāḥ. 33.**

kliṣṭā akliṣṭā vā bhavantu vṛttayaḥ, pañcatayyaḥ pañca-prakārā eva,  
nā 'dhikā ity arthaḥ. kliṣṭā duḥkhadāḥ saṃsārika-vṛttayo, 'kliṣṭāḥ ca tad-  
viparītā yoga-kālīna-vṛttayaḥ. vṛttinām pañca-prakāratvam Pātañjala-  
25 sūtreṇo 'ktam: “pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya” iti. tatra  
pramāṇa-vṛttir atrā 'py uktā. viparyayas tv asmākam vivekā-'graha evā,  
'nyathā-khyāter nirasyatvāt. vikalpas tu viṣeṣa-darṣana-kāle 'pi <Rāhoḥ  
ḡrah, puruṣasya cāitanyam> ity-ādi-jñānam. nidrā ca suṣupti-kālīnā  
buddhi-vṛttih. smṛtiḥ ca saṃskāra-janyam jñānam iti. etat sarvam  
30 Pātañjale sūtritam.

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā 'nya-  
rūpatā, na svataḥ; etan-nivṛttāu ca puruṣaḥ svarūpe 'vasthito bhavatī 'ty  
anayā 'pi diṣṭa puruṣasya svarūpam paricāyayati:

**tan-nivṛttāv upaṇto-'parāgaḥ svasthaḥ. 34.**

35 tāsām vṛttinām virāma-daṣṭyām ḡnta-tat-pratibimbakaḥ svastho bha-  
vati, kāivalya ivā 'nyadā 'pi 'ty arthaḥ. tathā ca Yoga-sūtra-trayam:  
“yogaḥ citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-  
sārūpyam itaratre” 'ti. idam eva ca puruṣasya svasthatvam, yad upādhi-

vṛtteḥ pratibimbasya nivṛttir iti. etādṛṣṭī cā 'vasthā puruṣasya Vāsiṣṭhe dṛṣṭāntena pradarṣitā, yathā :

“anāptā-'khila-çāilā-'di-pratibimbe hi yādṛṣṭī  
syād darpaṇe darpaṇatā kevalā-'tma-svarūpiṇī,  
aham tvam jagad ity-ādāu praçānte dṛṣṭya-sambhrame 5  
syūt tādṛṣṭī kevalatā sthite draṣṭary avikṣaṇa ” iti.

etad eva dṛṣṭāntena vivṛṇoti :

**kusuma-vac ca maṇiḥ. 35.**

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-  
na sphaṭika-maṇī rakto 'svastho bhavati tan-nivṛttāu ca rūga-çūnyaḥ svastho 10  
bhavati, tadvad iti. tad etad uktam Kāurme :

“yathā samlakṣyate raktaḥ kevalaḥ sphaṭiko janāiḥ  
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa ” iti.

« nanu kasya prayatnena karaṇa-jātam pravartatām ; puruṣasya kūṭa-  
sthatvād içvarasya ca pratiṣiddhatvād ? » iti. tatrā 'ha : 15

**puruṣārtham karaṇo-'dbhavo 'py, adṛṣṭo-'llāsāt. 36.**

pradhāna-pravṛtti-vat puruṣārtham karaṇo-'dbhavaḥ karaṇānām pra-  
vṛttir api puruṣasyā 'dṛṣṭā-'bhivyakter eva bhavati 'ty arthaḥ. adṛṣṭam eo  
'pādher eva.

parārtham svataḥ pravṛttāu dṛṣṭāntam āha :

20

**dhenu-vad vatsāya. 37.**

yathā vatsārtham dhenuḥ svayam eva kṣīram sravati, nā 'nyam yatnam  
apekṣate, tathāi 'va svāmīnaḥ puruṣasya kṛte svayam eva karaṇāni pravar-  
tanta ity arthaḥ. dṛṣyate ca suṣuptāt svayam eva buddher utthānam iti.  
etad eva Kārikayā 'py uktam : 25

“svām-svām pratipadyante parasparā-'kūta-hetukām vṛttim ;  
puruṣārtha eva hetur, na kenacit kāryate karaṇam ” iti.

« bāhyā-'bhīyantarāir militvā kiṃanti karaṇāni ? » 'ty ākāṅkṣāyām āha :

**karaṇam trayodaça-vidham avāntara-bhedāt. 38.**

antaḥkaraṇa-trayaṁ daça bāhya-karaṇāni militvā trayodaça. teṣv api 30  
vyakti-bhedeṇā 'nantyam pratipādayitum < vidham > ity uktam. buddhir  
eva mukhyaṁ karaṇam ity āçayeno 'ktam : < avāntara-bhedād > iti ; ekasyāi  
'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

« nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṁ karaṇam.  
anyeṣāṁ ca karaṇatvam gāṇam ; tatra ko guṇa ? » ity ākāṅkṣāyām āha : 35

**indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.**

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaṣa-vidhaṁ karaṇam upapadyata iti pūrva-sūtreṇā 'nvayaḥ. kuṭhāra-vad iti; yathā phalā-'yoga-vyavacchinatayā  
5 prahāsyāi 'va cehidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhanatva-guṇa-yogāt kuṭhārasya 'pi karaṇatvaṁ, tathe 'ty arthaḥ.

antaḥkaraṇasyāi 'katvam abhipretyā 'haṁkārasya gāuṇa-karaṇatvam atra no 'ktam.

gāuṇa-mukhya-bhāve vyavasthāṁ viśiṣyā 'ha:

10 **dvayoh pradhānam mano, loka-vad bhr̥tya-vargeṣu. 40.**

dvayor bāhyā-'ntarayor madhye mano buddhir eva pradhānam, mukhyaṁ, sākṣāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhr̥tya-vargeṣu madhye kaṣcid eva loko rājñāḥ pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

15 atra manaḥ-ṣabdo na tṛtīyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṁskārā-'dhāratvasya buddhy-atirikteṣv asamभवāt; sambhave vā buddhi-kalpana-vāiyarthyād iti.

buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāiḥ:

**avyabhicārāt. 41.**

20 sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

**tathā 'ṣeṣa-saṁskārā-'dhāratvāt. 42.**

buddher evā 'khila-saṁskārā-'dhāratā, na tu cakṣur-āder ahaṁkāra-manasor vā; pūrva-dṛṣṭa-ṣrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṁkāra-manasor laye 'pi smaraṇa-darṣanāc  
25 ca. ato 'ṣeṣa-saṁskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhānatvam ity arthaḥ.

**smṛtyā 'numānāc ca. 43.**

smṛtyā cintana-rūpayā vṛttyā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ ṣreṣṭhā; tad-āṣrayatayā ca  
30 cittā-'para-nāmnī buddhir eva ṣreṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛtтиḥ puruṣasyāi 'vā 'stu.» tatrā 'ha:

**sambhaven na svataḥ. 44.**

svataḥ puruṣasya smṛtir na sambhavet, kūṣasthatvād ity arthaḥ. itthaṁ vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam  
35 avāntara-karaṇāir » ity āṣaṅkāyām āha: «sambhaven na svataḥ» iti. cakṣur-ādi-dvāratām vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvaṁ na sambhavet; andhā-'der api rūpā-'di-darṣanā-'patter ity arthaḥ.

«nanv evam buddher eva prādhānyē katham manasa ubhayā'tma-katvam prāḡ uktam?» tatrā 'ha:

**āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viṣeṣāt. 45.**

kriyā-viṣeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ: cakṣur-ādi-vyāpāreṣu manaḥ pradhānam, mano-vyāpāre cā 'hamkāro, 6 'hamkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇam, na buddhy-antaram ity evam vyavasthā kiṃ-nimittike?» 'ty ākāṅkṣāyām āha:

**tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.**

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva- 10 vyāpāro bhavati. loka-vad iti; yathā loke yena puruṣeṇa krayā-'di-karmaṇā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'di-vyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūtasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhana-tayā puruṣa-svāmikatvena rājño jayā-'di-vad eva puruṣasya karmo 'cyate. 15 «nanu karmaṇa eva tat-puruṣīyatve kiṃ niyāmakam?» iti cet, tathā-vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu kaṇcid avivekī vadati «buddhi-pratibimbīta-puruṣasya karme» 'ti, tan na; Yoga-bhāṣye 'smad-ukta-prakāśasyāi 'vo 'ktatvenā 'nya-prakāśasyā 'prāmāṇikatvāt; pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā 20 pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbatvā-'bhimata-puruṣa-kalpanā-vāiyarthasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakāṣī-kartum upasaṃharati:

**samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 47.**

25

yady api puruṣārthatvena samāna eva sarveṣāṃ karaṇānām vyāpāras, tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-'viṣeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyam, tadvad ity arthaḥ. ata eva buddhir eva mahān iti sarva-ṣāstreṣu gīyata iti. — vīpsā 'dhyāya-samāptāu. 30

liṅga-dehasya ghaṭakam yat saptadaśa-sāṃkhyakam,  
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti ṣṛī-Vijñānā-cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye pra-dhāna-kāryā-'dhyāyo dvitīyaḥ.

itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni ṣarīra-dvayam  
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-  
hetv-apara-vāirāgyā-rtham; tataḥ ca para-vāirāgyāya jñāna-sādhana-  
akhilāni vaktavyāni 'ti tṛtīyā-rambhaḥ:

5 **aviṣeṣād viṣeṣā-rambhaḥ. 1.**

nā 'sti viṣeṣaḥ ṣānta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviṣeṣo bhūta-  
sūkṣmam pañca-tanmātrā-khyam. tasmāc chāntā-di-rūpa-viṣeṣavattvena  
viṣeṣānām sthūlānām mahā-bhūtānām ārambha ity arthaḥ. sukhā-dy-  
ātmakatā hi ṣāntā-di-rūpā sthūla-bhūteṣv eva tāratamya-dibhir abhivyaj-  
10 yate, na sūkṣmeṣu; teṣāṃ ṣāntāi-karūpatayāi 'va yogiṣv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayaviṇṣati-tattvānām utpattim  
uktvā tasmāc charīra-dvayo-tpattim āha:

**tasmāc charīrasya. 2.**

tasmāt trayaviṇṣati-tattvāt sthūla-sūkṣma-ṣarīra-dvayasyā 'rambha ity  
15 arthaḥ.

samprati trayaviṇṣati-tattve saṃsārā-nyathā-nupapattim pramāṇa-  
yati:

**tad-bijāt saṃsṛtiḥ. 3.**

tasya ṣarīrasya bijāt trayaviṇṣati-tattva-rūpāt sūkṣmād dhetoḥ puru-  
20 ṣasya saṃsṛtir gatā-gate bhavataḥ; kūṭasthasya vibhutayā svato gaty-ādy-  
asambhavād ity arthaḥ. trayaviṇṣati-tattve 'vasthito hi puruṣas tenāi 'vo  
'pādhinā pūrva-kṛta-karma-bhogā-rtham dehād deham saṃsaratī;

“mānasam manasāi 'vā 'yam upabhuṅkte ṣubhā-ṣubham,  
vācā vācā kṛtām karma, kāyenāi 'va tu kāyikam”

25 ity-ādi-smṛtibhiḥ pūrva-sargīya-karmo-pakaraṇair evo 'tsargataḥ sargā-  
'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṃharati “sam-  
pariṣvakta” iti.

saṃsṛter avadhim apy āha:

**ā vivekāc ca pravartanam aviṣeṣānām. 4.**

30 iṣvarā-niṣvaratvā-di-viṣeṣa-rahitānām sarveṣām eva pūṃsām viveka-  
paryantam eva pravartanam saṃsṛtir āvaṣyakī, viveko-ṭtaram ca na se  
'ty arthaḥ.

tatra hetum āha:

**upabhogād itarasya. 5.**

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-vaṣyambhāvād ity  
arthaḥ.

deha-sattve 'pi saṃsṛti-kāle bhogo nā 'stī 'ty āha :

**samprati parimukto dvābhyām. 6.**

samprati saṃsṛti-kāle puruṣo dvābhyām ṣīto-ṣṇa-sukha-duḥkhā-'di-  
dvandvāḥ parimukto bhavati 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṃsarati nirupabhogam bhāvāir adhvāsitaṃ līṅgam ” iti. 6  
bhāvā dharmā-'dharma-vāsanā-'dayaḥ.

ataḥ param ṣarīra-dvayaṃ viśiṣya vaktum upakramate :

**mātā-pitr-jam sthūlam prāyaṣa, itaran na tathā. 7.**

sthūlam mātā-pitr-jam prāyaṣo bāhulyena; ayoni-jasyā 'pi sthūla-  
ṣarīrasya smaraṇāt. itarac ca sūkṣma-ṣarīraṃ na tathā, na mātā-pitr-jam; 10  
sargā-'dy-utpannatvād ity arthaḥ. tad uktam Kārikayā :

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam  
saṃsarati nirupabhogam bhāvāir adhvāsitaṃ līṅgam ” iti.

niyatam nityam, dvi-parārdha-sthāyī gūṇa-nityam; prati-ṣarīraṃ līṅgo-  
'tpatti-kalpane gāuravāt. pralaye tu tan-nāṣaḥ ṣruti-smṛti-prāmāṇyād 15  
iṣyate.

gati-kāle bhogā-'bhāva-vacanam utsargā-'bhiprāyeṇa; kadācit tu vāya-  
vīya-ṣarīra-praveṣato gamana-kāle 'pi bhogo bhavati; ato Yama-mārge  
duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-ṣarīrayor madhye kim-upādhikaḥ puruṣasya dvandva- 20  
yogaḥ?» tad avadhārayati :

**pūrvo-'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.**

pūrvam sargā-'dāv utpattir yasya līṅga-ṣarīrasya, tasyāi 'va tat-kārya-  
tvam sukha-duḥkha-kāryakatvam. kutaḥ? ekasya līṅga-dehasyāi 'va  
sukha-duḥkhā-'khyā-bhogāt; na tv itarasya sthūla-ṣarīrasya; mṛta-ṣarīre 25  
sukha-duḥkhā-'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktasya sūkṣma-ṣarīrasya svarūpam āha :

**saptadaṣāi-'kaṃ līṅgam. 9.**

sūkṣma-ṣarīraṃ apy ādhārā-'dheya-bhāvena dvividham bhavati. tatra  
saptadaṣa militvā līṅga-ṣarīraṃ; tac ca sargā-'dāu samaṣṭi-rūpam ekam 30  
eva bhavati 'ty arthaḥ. ekādaṣe 'ndriyāṇi pañca tanmātrāṇi buddhiḥ ce  
'ti saptadaṣa; ahaṃkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaṣa līṅgam  
mantavyam, na tu saptadaṣam ekam ce 'ty aṣṭādaṣatayā vyākhyeyam;  
uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra līṅgāi-'katva ekaṣabdasya 35  
tātparyā-'vadhāraṇāc ca;

“karmā-’tmā puruṣo yo ’sāu, bandha-mokṣāṇi sa yujyate,  
sa saptadaṣakenā ’pi rāginā yujyate ca sa”

iti Mokṣadharmā-’dāu liṅga-ṣarīrasya saptadaṣatva-siddheḥ ca. saptadaṣā  
’vayavā atra santī ’ti saptadaṣako rāḡir ity arthaḥ. rāḡi-ṣabdena sthūla-  
6 deha-val liṅga-dehasyā ’vayavitvam nirākṛtam; avayavi-rūpeṇa dravyā-  
’ntara-kalpanāyām gāuravāt. sthūla-dehasya cā ’vayavitvam ekatā-’di-  
pratyakṣā-’nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne ’ty āḡayena liṅga-dehasya  
bhogaḥ prāḡ uktaḥ. prāḡ cā ’ntaḡkaraṇasyāi ’va vṛtti-bhedaḥ; ato  
10 liṅga-dehe prāḡa-pañcakasyā ’py antarbhāva iti. asya saptadaṣā-’vayava-  
kasya ṣarīratvam svayam vakṣyati: “liṅga-ṣarīra-nimittaka iti Sanan-  
danā-’cārya” iti sūtreṇa. ato bhoga-’yatanatvam eva mukhyaḥ ṣarīra-  
lakṣaṇam. tad-āḡrayatayā tv anyatra ṣarīratvam iti paḡcād vyakti-bhavi-  
ṣyati. “ceṣṭe-’ndriyā-’rthā-’ḡrayaḥ ṣarīram” iti tu Nyāye ’pi tasyāi ’va  
15 lakṣaṇam kṛtam iti.

«nanu liṅgam ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā  
bhogaḥ syuḥ?» tatrā ’ha:

**vyakti-bhedaḥ karma-viḡeṣāt. 10.**

yady api sargū-’dāu Hiranyagarbho-’pādhi-rūpam ekam eva liṅgam,  
20 tathā ’pi tasya paḡcād vyakti-bhedo vyakti-rūpeṇā ’ḡḡato nānātvam api  
bhavati; yathe ’dānīm ekasya pitṛ-liṅga-dehasya nānātvam aṅḡato bhavati  
putra-kanyā-’di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viḡeṣād iti;  
jīvā-’ntarāṇām bhoga-hetu-karmā-’der ity arthaḥ. atra viḡeṣa-vacanāt  
samaṣṭi-sṛṣṭir jīvānām sādḡhāraṇāḡiḡ karmabhir bhavati ’ty āyātam. ayam  
25 ca vyakti-bhedo Manv-ādīṣv apy uktaḥ; yathā Manū samaṣṭi-puruṣasya  
ṣaḡ-indriyo-’tpatty-anantaram:

“teṣām tv avayavān sūḡsmān ṣaṇṇām apy amitāu-’jasām  
saṇṇiveḡyā ’tma-mātrāsu sarva-bhūtāni nirmama” iti.

ṣaṇṇām iti samasta-liṅga-ṣarīro-’palakṣaṇam. ātma-mātrāsu, cid-aṅḡeṣu  
30 saṇṇojye ’ty arthaḥ. tathā ca tatrāi ’va vākyā-’ntaram:

“tac-charīra-samutpannāḡiḡ kāryāis tāḡiḡ karaṇāḡiḡ saha  
kṣetra-jūḡḡiḡ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhoga-’yatanatayā liṅgasyāi ’va ṣarīratve sthūle katham  
ṣarīra-vyavahāraḥ?» tatrā ’ha:

35 **tad-adhiṣṭhānā-’ḡraye dehe tad-vādāt tad-vādaḥ. 11.**

tasya liṅgasya yad adhiṣṭhānam āḡrayo vakṣyamāṇa-bhūta-pañcakam,  
tasyā ’ḡraye ṣāṭkāuḡika-dehe tad-vādo deha-vādas, tad-vādāt tasyā ’dhi-

ṣṭhāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-ṣrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-ṣarīraṃ ca sūkṣmam pañca-bhūtā-'tmakaṃ vakṣyate. tathā ca ṣarīra-trayaṃ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikāḥ  
sarvāsām bhūta-jātīnām, brahmaṇas tv eka eva kim?” 5

ity-ādi-ṣāstreṣu ṣarīra-dvayam eva ṣrūyate, tal liṅga-ṣarīrā-'dhiṣṭhāna-ṣarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhiprāyād iti.

«nanu ṣāṭkāuṣikā-'tirikte liṅga-ṣarīrā-'dhiṣṭhāna-bhūte ṣarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha: 10

**na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.**

tal liṅga-ṣarīraṃ tad ṛte 'dhiṣṭhānaṃ vinā svātantryān na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-dehaṃ tyaktvā lokā-'ntara-gamanāya liṅga-dehasyā 'dhāra-bhūtaṃ ṣarīrā-'ntaraṃ sidhyati 'ti bhāvaḥ. tasya ca svarūpaṃ Kārikāyām uktam: 16

“sūkṣmā mātā-pitr-jāḥ saha prabhūtais tridhā viṣeṣāḥ syuḥ;  
sūkṣmās teṣāṃ niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-ṣarīrā-'pekṣayā sūkṣmaṃ yad bhūta-pañcakaṃ yāval-liṅga-sthāyi proktaṃ, tad eva liṅgā-'dhiṣṭhānaṃ ṣarīram iti labdham Kārikā-'ntareṇa: 20

“citram yathā 'ṣrayam ṛte, sthāṇv-ādibhyo vinā yathā chāyā,  
tadvad vinā viṣeṣāir na tiṣṭhati nirāṣrayaṃ liṅgam” iti.

viṣeṣāiḥ sthūla-bhūtāiḥ sūkṣmā-'khyāiḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām liṅga-ṣarīrād bheda-'vagameṇa 25

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya liṅgatvaṃ nā 'rthaḥ; kim tu mahad-ādi-rūpaṃ yal liṅgaṃ, tat svā-'dhāra-sūkṣma-paryantaṃ saṃsarati, tena saha saṃsarati 'ty arthaḥ. «nanv evaṃ liṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadhāryam?» iti cet, 30

“vāsanā bhūta-sūkṣmaṃ ca karma-vidye tathāi 'va ca  
daṣe-'ndriyam mano buddhir: etal liṅgaṃ vidur budhā”

iti Vāsiṣṭhā-'di-vākyebhyaḥ. atra liṅga-ṣarīra-pratipādanenāi 'va puryaṣṭakam api vyākhyeyam ity āṣayena buddhi-dharmāṇām api vāsanā-karma-vidyānām prthag upanyāsaḥ. bhūta-sūkṣmaṃ cā 'tra tanmātrā, daṣe 35  
'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āṣayaḥ. yat



tu māyā-vādino liṅga-ṣarīrasya tanmātra-sthāne prāṇa-'di-pañcakam prakṣipanti purya-aṣṭakam cā 'nyathā kalpayanti, tad aprāmāṇikam iti.

« nanu mūrta-dravyatayā vāyv-āder iva liṅgasyā 'kāṣam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatrā 'ha:

5 mūrtatve 'pi na, saṃghāta-yogāt, taraṇi-vat. 13.

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam; prakāṣa-rūpa-tvena sūryasye 'va saṃghāta-saṅgā-'numānād ity arthaḥ. sūryā-'dini sarvāṇi tejāṇi pāṛthiva-dravya-saṅgenāi 'vā 'vasthitāni dṛṣyante; liṅgam ca sattva-prakāṣamayam; ato bhūta-saṃgatam iti.

10 liṅgasya parimāṇam avadhārayati:

aṇu-parimāṇam tat, kṛti-ṣruteḥ. 14.

tal liṅgam aṇu-parimāṇam paricehinnam, na tv atyantam evā 'ṇu; sāvayavatvasyo 'ktatvāt. kutaḥ? kṛti-ṣruteḥ kriyā-ṣruteḥ;

“ vijñānam yajñam tanute karmāṇi tanute 'pi ce ”

15 'ty-ādi-ṣruter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khilā-karma-ṣravaṇād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-ṣruter iti pāṭhas tu samīcīnaḥ. liṅga-ṣarīrasya ca gati-ṣrutih: “ tam utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve prāṇā anūtkrānti; saviññāno bhavati, saviññānam evā 'nvavakrāmati ”

20 'ti. saviññāno buddhi-sahita eva jāyate, saviññānam yathā syāt, tathā saṃsarati ce 'ty arthaḥ.

paricehinnatve yukty-antaram āha:

tad-annamayatva-ṣruteḥ ca. 15.

25 tasya liṅgasyāi 'kadeṣato 'nnamayatva-ṣruter na vibhutvaṃ sambhavatī 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca ṣrutir hi “ annamayam hi. sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg ” ity-ādih. yady api mana-ādini na bhāutikāni, tathā 'py anna-saṃsṛṣṭa-sajātīyā-'ṇṣa-pūraṇād annamayatvā-'di-vyavahāro bodhyaḥ.

« acetanānām liṅgānām kim-artham saṃsṛtiḥ, dehād dehā-'ntara-saṃ-  
30 cāra? » ity āṣaṅkāyām āha:

puruṣārtham saṃsṛtiḥ liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kārāṇām pāka-ṣālāsū saṃcāro rājārtham, tathā liṅga-ṣarīrāṇām saṃsṛtiḥ puruṣārtham ity arthaḥ.

liṅga-ṣarīram aṣeṣa-viṣeṣato vicāritam; idānīm sthūla-ṣarīram api  
35 tathā vicārayati:

pāñcabhāutiko dehaḥ. 17.

pañcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

matā-'ntaram āha :

cāturbhāutikam ity eke. 18.

ākāśasyā 'nārambhakatvam abhipretye 'dam.

5

āikabhāutikam ity apare. 19.

pārthivam eva ṣarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāṇi 'ti bhāvaḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-'di-ṣarīre pārthivā-'ñṣā-'dhikyena pārthivatā, sūryā-'di-lokeṣu ca teja-ādy-ādhykyena tāijasādītā ṣarīrāṇām, suvarṇā-'dīnām ive 'ti. imam eva pak- 10  
ṣam pañcamā-'dhyāye 'pi siddhāntayisyati.

dehasya bhāutikatvena yat sidhyati, tad āha :

na sāmśiddhikam cāitanyam, pratyekā-'drṣṭeḥ. 20.

bhūteṣu prthak-kṛteṣu cāitanyā-'darṣanād bhāutikasya dehasya na svābhāvikaṁ cāitanyam, kiṁ tv āupādhikam ity arthaḥ.

15

bādhakā-'ntaram āha :

prapañca-maraṇā-'dy-abhāvaḥ ca. 21.

prapañcasya sarvasyāi 'va maraṇa-susupty-ādy-abhāvaḥ ca dehasya svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-susupty-ādikaṁ hi dehasyā 'cetanatā; sā ca svābhāvika-cāitanye sati no 'papadyate; svabhā- 20  
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'drṣṭer” iti yad uktam, tatrā 'ṣaṅkya pariharati :

mada-çakti-vac cet, pratyeka-paridrṣṭe sāmhatye tad-udbhavaḥ. 22.

«nanu yathā mādakatā-çaktiḥ pratyeka-dravyā-'vṛttir api milita- 25  
dravye vartata, evaṁ cāitanyam api syād » iti cen, na : pratyeka-paridrṣṭe sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridrṣṭatvaṁ nā 'sti. ato drṣṭānte pratyekam ṣāstrā-'dibhiḥ sūkṣmatayā mādakatve siddhe saṁhata-bhāva-kāle mādakatvā-'virbhāva-mātram sidhyati. dārṣ-  
ṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramāṇena cāitanyam 30  
siddham ity arthaḥ. «nanu samuccite cāitanyā-darṣanena pratyeka-bhūte sūkṣma-cāitanyā-çaktir anumeye » 'ti cen. na; aneka-bhūteṣv aneka-cāi-  
tanyā-çakti-kalpanāyām gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarū-  
pasya kalpanāu-cityāt. «nanu yathā 'vayave 'vartamānam api parimāṇa-  
jalā-'haraṇā-'di-kāryam ghaṭā-'dāu drçyata, evam eva ṣarīre cāitanyam 35

syād? » iti. māi 'vam! bhūta-gata-viṣeṣa-guṇānām sajātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-'sambhavād iti.

“puruṣārtham saṃsṛtir liṅgānām ” ity uktam; tatra liṅgānām sthūla-deha-saiṃcārā-'khyā-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa  
5 sidhyati, tad āha sūtrābhyām :

**jñānān muktiḥ. 23.**

liṅga-saṃsṛtito janma-dvārā viveka-sākṣātkārah; tasmān mukti-rūpaḥ puruṣārtho bhavati 'ty arthaḥ. jñānā-'dikam ca pratyaya-sargatayā Kārikāyām paribhāṣitam :

10 “eṣa pratyaya-sargo viparyayā-'çakti-tuṣṭi-siddhy-ākhyā ” iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ prajajana-yogena sūtrair ucyata iti viṣeṣaḥ.

**bandho viparyayāt. 24.**

viparyayāt sukha-duḥkhā-'tmako bandha-rūpaḥ puruṣārtho liṅga-  
15 saṃsṛtito bhavati 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dau jñānān muktiḥ vicārayati :

**niyata-kāraṇatvān na samuccaya-vikalpau. 25.**

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayam sahe ”

'ty-ādi grūyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-'khyā-karmaṇā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”

25 “na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaçur ”

ity-ādi-çrutibhyo 'pi karmaṇo na sākṣān mokṣa-hetutvam.

samuccayā-'nuṣṭhāna-çrutis tv aṅgā-'ṅgi-bhāvā-'dibhir apy upapadyata  
iti.

samuccaya-vikalpayor abhāve drṣṭāntam āha :

30 **svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor muktiḥ puruṣasya. 26.**

yathā māyikā-'māyikābhyām svapna-jāgara-padārthābhyām anyo-'nya-sahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-'māyikayor anuṣṭhitayoḥ karma-jñānayoḥ puruṣasya muktir api na yukte  
35 'ty arthaḥ. māyikatvam cā 'satyatvam, asthiratvam iti yāvat; tac ca

svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'pekṣayā satya eva ; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyatvāt ; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṃ karmā 'py asthīratvāt prakṛti-kāryatvāc ca māyika-  
kam ; ātmā tu sthīratvād akāryatvāc cā 'māyikaḥ. atas tayoṛ anuṣṭhita-  
karma-jñānayoḥ samāna-phala-dātṛtvam ayūktikam iti vilakṣaṇam eva 6  
kāryam yuktam.

« nanv evam apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasya  
samuccaya-vikalpāu syātām ; upāśyasyā 'māyikatvād ? » iti. tatrā 'ha :

**itarasyā 'pi nā 'tyantikam. 27.**

itarasyā 'py upāśyasya nā 'tyantikam amāyikatvam ; upāśyā-'tmany 10  
adhyasta-padārthānām api praveṣād ity arthaḥ.

upāśanasya māyikatvam yasminn aṅge, tad āha :

**saṃkalpīte 'py evam. 28.**

manaḥ-saṃkalpīte dhyeyā-'ñca evam api māyikatvam apī 'ty arthaḥ.  
“sarvaṃ khalv idam brahme” 'ty-ādi-ṣṛuty-ukte hy upāśye prapañcā- 15  
'ñcasya māyikatvam eve 'ti.

« tarhy upāśanasya kim phalam ? » ity ākāṅkṣyām āha :

**bhāvano-'pacayāc chuddhasya sarvam, prakṛti-vat. 29.**

bhāvanā-'khyo-'pāsanā-niṣpattyā chuddhasya niṣpāpasya puruṣasya pra-  
kr̥ter iva sarvam āṅcavyam bhavatī 'ty arthaḥ. prakṛtir yathā sṛṣṭi- 20  
sthitī-sambhāraṃ karoti, evam upāśakasya buddhi-sattvam api prakṛti-  
preraṇena sṛṣṭy-ādi-karṭṛ bhavatī 'ti.

jñānam eva mokṣa-sādhanaṃ iti sthāpitam ; idānīm jñāna-sādhanaṃ  
āha :

**rāgo-'pahatir dhyānam. 30.**

25

jñāna-pratibandhako yo viśayo-parāgaḥ cittasya, tad-upaghāta-hetur  
dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayor abheda-nirdeṣaḥ ; rāga-  
kṣayasya dhyānatvā-'sambhavāt. — atra dhyāna-ṣabdena dhāraṇā-dhyāna-  
samādhayo yogo-'ktās traya eva grāhyāḥ ; Pātāñjale yogā-'ñgānām aṣṭānām  
eva viveka-sākṣātkāra-hetutva-gravaṇād iti. eteṣāṃ cā 'vāntara-viṣeṣās 30  
tatrāi 'va draṣṭavyāḥ ; itarāṇi ca pañcā 'ñgāni svayaṃ vakṣyati.

dhyāna-niṣpattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āçayena  
dhyāna-niṣpatter lakṣaṇam āha :

**vṛtti-nirodhāt tat-siddhiḥ. 31.**

dhyeyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir 35  
dhyānasya niṣpattir jñānā-'khyā-phalo-'padhāna-rūpā bhavatī 'ty arthaḥ.

atas tāvat-paryantam eva dhyānaṃ kartavyam ity ācayaḥ. itara-vṛtti-nirodhe saty eva viśayā-'ntara-samcārā-'khyā-pratibandhā-'pagamād dhyeya-sākṣātkāro bhavati 'ti kṛtvā yogo 'pi jñāne kāraṇaṃ yogā-'nga-dhyānā-'divad ity api mantavyam;

- 5 “adhyātma-yogā-'dhigamena devam matvā dhīro harṣa-çokāu jahātī”  
'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha :

**dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.**

vakṣyamāṇena dhāraṇā-'di-trayeṇa dhyānaṃ bhavati 'ty arthaḥ.

- 10 dhāraṇā-'di-trayaṃ kramāt sūtra-trayeṇa lakṣayati :

**nirodhaç chardi-vidhāraṇābhyām. 33.**

- prāṇasye 'ti prasiddhyā labhyate; “pracchardana-vidhāraṇābhyām vā prāṇasye” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-'yāmasya vyākhyātavāt. chardiç ca vamaṇaṃ, vidhāraṇa-tyāga iti yāvat; tena pūraṇa-recanayor  
15 lābhah. vidhāraṇaṃ ca kumbhakam. tathā ca prāṇasya pūraṇa-recaka-kumbhakair yo nirodho vaçī-karaṇaṃ, sā dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padaṃ no 'pāttam. cittasya dhāraṇā tu samādhi-vad dhyāna-çabdenāi 'va grhīte 'ty uktam.

- 20 krama-prāptam āsanaṃ lakṣayati :

**sthira-sukham āsanam. 34.**

yat sthiraṃ sat sukha-sādhanam bhavati svastikā-'di, tad āsanam ity arthaḥ.

sva-karma lakṣayati :

- 25 **sva-karma svā-'çrama-vihita-karmā-'nuṣṭhānam. 35.**

- sugamam. tatra karma-çabdena yama-niyamayor grahaṇaṃ; jite-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-'çrama-sādhanatayā karma-madhye praveçanīyaḥ. tathā ca Pātañjala-sūtre jñāna-sādhanatayā proktāny aṣṭāu yogā-'ngāny atrā 'pi labdhāni; yathā tat sūtram: “yama-niyamā-'sana-  
30 prāṇāyāma-pratyāhāra-dhāraṇā-'dhyāna-samādhayo 'ṣṭāv aṅgāni” 'ti. te-ṣāṃ ca svarūpaṃ tatrāi 'va draṣṭavyam.

- mukhyā-'dhikāriṇo nā 'sti bahir-aṅgasya yamā-'di-pañcakasyā 'peksā; kevalād dhāraṇā-dhyānā-'di-traya-rūpāt saṃyamād eva jñānaṃ yogaç ca bhavati 'ti Pātañjala-siddhāntaḥ. Jāḍabharatā-'diṣu ca tathā drçyate 'pi.  
35 atas tad-anusāreṇā 'cāryo 'py āha :

vāirāgyād abhyāsāc ca. 36.

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāj jñānam tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikārinām ity arthaḥ. tad uktam Gāruḍe 'pi :

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,  
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ :  
Çiçupālaḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād ” iti.

5

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyāi 'va hetutayo 'ktāu, ca-kāraḥ ca dhāraṇā-samuccayāye 'ti.

tad evam jñānān mokṣo vyākhyātaḥ. ataḥ param “bandho viparyayād” ity ukto bandha-kāraṇam viparyayo vyākhyāsyate. tatrā 'dāu 10 viparyayasya svarūpam āha :

viparyaya-bhedāḥ pañca. 37.

avidyā-'smitā-rāga-dveṣā-'bhiniveṣāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpāṇām viparyayāṇām asaṃgrāhe 'pi na kṣatīḥ. tatrā 'vidyā 'nityā-'çuci-duḥkhā- 16 'nātmasu nitya-çuci-sukhā-'tma-khyātir iti yoge proktā. evam asmitā 'py ātmā-'nātmanor ekatā-pratyayaḥ < çarīrā-'dy-atirikta ātmā nā 'stī > 'ty evam-rūpaḥ. avidyā tu nāi 'vanirūpā; ātmanah çarīrā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapatteḥ. rāga-dveṣāu tu prasiddhāv eva; abhiniveṣaḥ ca maraṇā-'di-trāsa iti. rāga-'dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpam uktvā tat-kāraṇasyā 'çakter api svarūpam āha :

açaktir aṣṭāvinçatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam :

“ekādaçe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā ;  
saptadaça vadhā buddher viparyayāt tuṣṭi-siddhīnām ” iti.  
“bādhīryam kuṣṭhitā 'ndhatvam jaḍatā 'jighratā tathā  
mūkatā kāuṇya-paṅgutve klāibyo-'dāvarta-mugdhatā ”

25

ity ekādaçe-'ndriyāṇām ekādaça 'çaktayaḥ. svataḥ ca buddheḥ saptadaça 'çaktayaḥ; yathā vakṣyamāṇānām nava-tuṣṭīnām vighātā nava, tathā 30 vakṣyamāṇānām aṣṭa-siddhīnām ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ eā 'ṣṭāvinçatir buddher açaktaya ity arthaḥ. tu-çabda eṣām viçeṣa-prasiddhi-khyāpanā-'rthaḥ.

yayor vighātāu buddher açaktī, te tuṣṭi-siddhī sūtra-dvayenā 'ha :

tuṣṭir navadhā. 39.

35

svayam eva navadhātvaṃ vakṣyati.

siddhir aṣṭadhā. 40.

etad api svayaṃ vakṣyati.

uktānāṃ viparyayā-’çakti-tuṣṭi-siddhīnāṃ viçeṣa-jijñāsāyāṃ krameṇa sūtra-catuṣṭayam pravartate :

5 avāntara-bhedāḥ pūrva-vat. 41.

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat pūrvā-’cāryāir yatho ’ktās tathāi ’va viçiṣyā ’vadhāryāḥ; vistara-bhayān ne ’ho ’cyanta ity arthaḥ. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva vyākhyātāḥ pañce ’ti; viçeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktaṃ Kārikā-  
10 yām :

“bhedas tamaso ’ṣṭavidho, mohasya ca; daṣavidho mahā-mohaḥ, tāmistro ’ṣṭādaṣadhā, tathā bhavaty andha-tāmistra” iti.

asyā ’yam arthaḥ: aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātreṣu prakṛtiṣv anātmasv ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-  
15 kāraṇā-’bhedenā kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedenā çabdā-’dīnāṃ viṣa-  
yānāṃ daṣatvāt tad-viṣayako rāgā-’khyo mahā-moho daṣavidhaḥ. avidyā-’smitayor aṣṭau ye viṣayā, ye rāgasya daṣa viṣayās, tad-vighātakeṣv aṣṭā-  
20 daṣasv aṣṭādaṣadhā tāmistrā-’khyo dveṣaḥ. evaṃ teṣāṃ aṣṭādaṣānāṃ vināçā-’di-darçanād aṣṭādaṣadhā ’ndha-tāmistrā-’khyo ’bhiniveço bhayam iti. eteṣāṃ ca tama-ādi-samjñā tad-dhetutvād iti.

evam itarasyāḥ. 42.

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir  
25 viçeṣato ’vaganavyā ity arthaḥ. “açaktir aṣṭāvinçatidhe” ’ty etasminn eva sūtre ’ṣṭāvinçatidhātvam mayā vyākhyātam.

ādhhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.

idaṃ sūtraṃ Kārikayā vyākhyātam :

“ādhhyātmikāç catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ  
30 bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā” iti.

asyā ’yam arthaḥ: ātmānāṃ tuṣṭimataḥ saṃghātam adhikṛtya vartanta ity ādhhyātmikās tuṣṭayaç catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā: <sākṣātkāra-paryantaḥ pariṇāmah sarvo ’pi prakṛter eva; tam ca prakṛtir eva karoti; aham tu kūṭasthaḥ pūrṇa> ity ātma-bhāvanāt paritoṣaḥ. iyaṃ  
35 tuṣṭir ambha ity ucyate. — tataç ca pravrajyo-’pādānena yā tuṣṭiḥ, so ’pādānā-’khyā salilam ity ucyate. — tataç ca pravrajyāyāṃ bahu-kālāṃ

samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataḥ ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca tuṣṭayo bāhya-viśayeṣu pañcasu ṣabdā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-hinsā-'di-doṣa-nimittako-'paramāj jāyante. tāḥ ca tuṣṭayo yathā-kramam 5 pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaṇcit tv imām Kārikām anyathā vyākhyātavān; tad yathā: < viveka-sākṣātkāro 'pi prakṛti-pariṇāma eve 'ty alam dhyānā-'bhyāsene > 'ty evaṃ-dṛṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. < pravrajyo-'pā- 10 dānenāi 'va mokṣo bhaviṣyati; kim dhyānā-'dine? > 'ti yā tuṣṭiḥ, so 'pādānā-'khyā. < kṛta-saṃnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam udvegane > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na mokṣa-ḡastro-'kta-sādhanaīr > evaṃ-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye 'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭīnām abhāvasya jñānā-'dy- 15 anukūlatvenā 'ḡakti-paribhāṣā-'nāucityād iti.

#### ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavati 'ty arthaḥ. idam api sūtram Kārikayā vyākhyātam:

“ ūhaḥ ṣabdo 'dhyayanam duḥkha-vighātās trayah suhṛt-prāptiḥ 20 dānam ca siddhaya 'ṣṭāu; siddheḥ pūrvo 'nkuṣas trividha ” iti.

asyā 'yam arthaḥ: atrā 'dhyātmikā-'di-duḥkha-traya-pratīyogikatvāt trayo duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhana-tvād gāṇyāḥ siddhayaḥ. tatro 'ho yathā: upadeṣā-'dikam vināi 'va prāg-bhaviyā-'bhyāsa-vaḡāt tattvasya svayam ūhanam iti. ṣabdas tu yathā: anyadīya-pāṭham 25 ākarṇya svayam vā ḡāstram ākalayya yaj jñānam jāyate, tad iti. adhyayanam ca yathā: ḡiṣyā-'cārya-bhāvena ḡāstrā-'dhyayanāj jñānam iti. suhṛt-prāptir yathā: svayam upadeṣā-'rtham grhā-'gatāt parama-kāruṇikāj jñāna-lābha iti. dānam ca yathā: dhanā-'di-dānena paritoṣitāj jñāna-lābha iti. eṣu ca pūrvas trividha ūha-ṣabdā-'dhyayana-rūpo mukhya-siddher ānkuṣa 30 ākarṣakaḥ. suhṛt-prāpti-dānayoṛ ūhā-'di-trayā-'pekṣayā manda-sādhana-tva-pratipādanāye 'dam uktam.

kaṇcit tv « etāsām aṣṭa-siddhīnām ānkuṣo nivāraṇaḥ pūrvas trividho viparyayā-'ḡakti-tuṣṭi-rūpo bhavati, bandhakatvād » iti vyācāṣṭe. tan na; tuṣṭy-abhāvasyā 'ḡaktitayā bādhiryā-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35 atuṣṭyō ubhayōḥ siddhi-virodhitvā-'sambhavāt.

« nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-ādibhir apy animā-'dy-aṣṭa-siddheḥ sarva-ḡāstra-siddhatvād? » iti. tatrā 'ha:



ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutaḥ? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānam vināi 'va bhavaty, ataḥ saṃsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī  
5 siddhir ity arthaḥ. tathā co 'ktaṃ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṃ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpāu sargāu pravāha-rūpeṇā 'nyo-'nyam hetū,  
10 bījā-'nkura-vat. tathā ca Kārikā:

"na vinā bhāvāir liṅgam, na vinā liṅgena bhāva-nirvṛttiḥ;  
liṅgā-'khyo bhāvā-'khyas tasmād dvidvidhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptaḥ; sāmpratam "vyakti-  
15 bhedaḥ karma-viṣeṣād" iti saṃkṣepād uktā vyaṣṭi-srṣṭir vistarataḥ prati-  
pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'dih prabhedo 'vāntara-bhedo yasyāḥ, sā tathā srṣṭir iti ṣeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonāḥ ca pañcadhā bhavati,  
mānuṣyaḥ cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prajāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiṣācā ity aṣṭa-  
vidho dāivaḥ sargaḥ; paṇu-mṛga-pakṣi-sarīrpa-sthāvarā iti tāiryagyonāḥ  
pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra iti bhāutiko bhūtānām  
25 vyaṣṭi-prāṇinām Virājāḥ sakāṣāt sarga ity arthaḥ.

avāntara-srṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantaṃ tat-kṛte srṣṭir ā vivekā. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-srṣṭir api Virāṭ-srṣṭi-vad  
eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity  
30 arthaḥ.

vyaṣṭi-srṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṃ sattva-viṣālā. 48.

ūrdhvaṃ bhūr-lokāḍ upari srṣṭiḥ sattvā-'dhikā bhavati 'ty arthaḥ.

tamo-viṣālā mūlataḥ. 49.

35 mūlato bhūr-lokāḍ adha ity arthaḥ.

**madhye rajo-viçālā. 50.**

madhye bhūr-loka ity arthaḥ.

«nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viçālatayā vicitrāḥ sṛṣṭaya?» ity ākāṅkṣāyām āha:

**karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.**

5

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye drṣṭānto garbha-dāsa-vad iti; yathā garbhā-'vasthām ārabhya yo dāsas, tasya bhṛtya-vāsanā-pāṭavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

«nanu ced ūrdhvaṃ sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-10 'rthatvāt puruṣasya kim mokṣeṇa?» 'ti. tatrā 'ha:

**āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyah. 52.**

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-janmanaḥ so 'pi loko heya ity arthaḥ.

kim ca:

15

**samānam jarā-maraṇā-'di-jam duḥkham. 53.**

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣām eva jarā-maraṇā-'di-jam duḥkham sādharmaṇam; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇa layād api na kṛta-kṛtyate 'ty āha:

**na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.**

20

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; “vāirāgyāt prakṛti-laya” iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jāle magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā īçvara-bhāvena punar āvir-bhavanti; saṃskārā-'der akṣayeṇa punā-rāgā-25 'bhivyakter viveka-khyātiṃ vinā doṣa-dāhā-'nupapatter ity arthaḥ.

«nanu kāraṇam kenāpi na kāryate; ataḥ sā svatantrā katham svo-'pāsakasya duḥkha-nidānam utthānam punaḥ karoti?» tatrā 'ha:

**akāryatve 'pi tad-yogaḥ pāraṇāyāt. 55.**

prakṛter akāryatve 'py apreriyatve 'py anye-'echā-'nadhīnatve 'pi tad-30 yogaḥ punar-utthānāu-'cityam tal-līnasya. kutaḥ? pāraṇāyāt, puruṣārtha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar utthāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ, kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittānī 'ti na svātantrya-kṣatiḥ.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varaṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varaṇa-bhedaḥ pratibandha-nivṛttiḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha :

**sa hi sarva-vit sarva-kartā. 56.**

6 sa hi pūrva-sarge kāraṇa-līnaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt;

“tad eva saktāḥ saha karmanāi 'ti līṅgam, mano yatra niṣaktam asye”

'ty-ādi-çruter ity arthaḥ.

« nanv evam içvara-pratiṣedhā-'nupapattiḥ. » tatrā 'ha :

**10 Idrçe-'çvara-siddhiḥ siddhā. 57.**

prakṛti-līnasya janye-'çvarasya siddhir “yaḥ sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatai 'va; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā “sa hī” 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam: pāraçyam  
15 api pratipādayati “sa hī” 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca; ayas-kānta-vat saṁnidhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sāṁnidhyāt tad-artham anye-'cehā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakī 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha: “idrçe-'çvara-siddhiḥ sid-  
20 dhā.” saṁnidhya-mātreṇa 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati;

içāno bhūta-bhavyasya na tato vijugupsate.”

“sṛjate ca guṇān sarvān; kṣetra-jñas tv anupaçyati

25 guṇān avikriyaḥ sarvān udāsīna-vad içvara”

ity-ādi-çruti-smṛtayaç cāi 'tādrçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-artham pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-  
30 upapatty-artham ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'disūtre diṁ-mātreṇo 'ktaṁ vistarataḥ pratipādayati :

**pradhāna-sṛṣṭiḥ parārtham svato 'py, abhokṛtvād, uṣtra-kuṇ-kuma-vahana-vat. 58.**

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya  
35 bhogā-'pavargā-'rtham; yatho 'ṣṭrasya kuṇkuma-vahanaṁ svāmy-artham. kutah? abhokṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.

«nanu “vimukta-mokṣā-rtham svārtham ve” ’ty anena svārthā ’pi sṛṣṭir ukte» ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātma-vimokṣaṇam iti. «nanu bhṛtya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata?» iti cen, na; sukhā-rtha-pravṛtṭyāi ’va 5 nāntariyaka-duḥkha-sambhavād, duṣṭa-bhṛtya-tulyatvād ve ’ti.

«nanu pradhānasyā ’cetanasya svataḥ sraṣṭṛtvam eva no ’papadyate; rathā-deḥ para-prayatnenāi ’va pravṛtti-darṣanād?» iti. tatrā ’ha:

**acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.**

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa 10 pariṇamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-pariṇāmaḥ pradhānasya bhavatī ’ty arthaḥ. “dhenu-vad vatsāye” ’ty anena sūtreṇā ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicārita-tvāt; dhenūnām cetanatvāc ce ’ti.

drṣṭāntā-’ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha:

15

**karma-vad drṣṭer vā kālā-deḥ. 60.**

kālā-deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, drṣṭa-tvāt. yathāi ’ko gacchaty ṛtur, itaraḥ ca pravartata ity-ādi-rūpam kālā-dikarma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā drṣṭā-nusāritvād ity arthaḥ. 20

«nanu tathā ’pi <mame ’dam bhogā-di-sādhnam> iti pratisaṃdhānā-’bhāvān mūḍhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛtṭiḥ syāt?» tatrā ’ha:

**svabhāvāc ceṣṭitam, anabhisāṃdhānād, bhṛtya-vat. 61.**

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṃskārād eva pratiniyatā ’vaḥ 25 yakī ca svāmi-sevā pravartate, na tu sva-bhogā-bhiprāyeṇa, tathāi ’va prakṛteḥ ceṣṭitam saṃskārād eve ’ty arthaḥ.

**karmā-’krṣṭer vā ’nāditāḥ. 62.**

vā-ḥabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar-ṣaṇād api pradhānasyā ’vaḥ yakī vyavasthitā ca pravṛttir ity arthaḥ. 30

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pra-vojana-samāptāu svata eva pradhāna-nivṛtṭyā mokṣaḥ sidhyatī ’ty āha praghaṭṭakena:

**vivikta-bodhāt sṛṣṭi-nivṛtṭiḥ pradhānasya, sūda-vat pāke. 63.**

vivikta-puruṣa-jñānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā- 35

nasya sṛṣṭir nivartate; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyam evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛutiḥ:

“tasyā 'bhidyānād yojanāt tattva-bhāvād  
bhūyaḥ cā 'nte viṣva-māyā-nivṛttir” iti.

- 5 «nanv evam eka-puruṣasyo 'pādhāu viveka-jñāno-tpattyā prakṛteḥ sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga» iti. tatrā 'ha:

itara itara-vat tad-doṣāt. 64.

- itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-rthā-samā-  
10 panā-'khyā-doṣād ity arthaḥ. tad uktam Yoga-sūtre: “kṛtā-rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇatvād” iti. tathā ca pūrva-sūtre yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvaḥ. viṣva-māyā-ṣṛutir api jñāninam praty eva mantavyā; “ajām” iti ṣṛutyāi 'kavākyatvād iti.

- 15 sṛṣṭi-nivṛtteḥ phalam āha:

dvayor ekatarasya vāu 'dāsīnyam apavargaḥ. 65.

dvayoḥ pradhāna-puruṣayor evāu 'dāsīnyam, ekakitā, paraspara-viyoga iti yāvat; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam; <aham muktaḥ syām> ity eva puruṣārthatā-darṣanād ity arthaḥ.

- 20 eka-puruṣān nivṛttā 'pi prakṛtiḥ puruṣā-ntaram prati pravartata ity atra dṛṣṭāntam darśayati:

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo 'ragah. 66.

- yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya  
25 bhayā-di-sṛṣṭy-uparāgāu na virato bhavati, tathāi 'va jñāni-puruṣam prati nivṛttā 'pi prakṛtir anyasyā jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā bhavati 'ty arthaḥ. virajyata iti pāṭhe 'pi virāgaḥ parān-mukhatā.

- uraga-tulyatvam ca pradhānasya; rajju-tulye puruṣe samāropaṇād iti. evam-vidham rajju-sarpā-di-dṛṣṭāntānām ācāyam abuddhvāi 'vā 'bu-  
30 dhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tucchatvam mano-mātratvam vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhryo-'kta-dṛṣṭāntena ṣṛuti-smṛty-arthā bodhanīyāḥ.

na kevalam dṛṣṭāntavattvenā 'yam arthaḥ sidhyati, kim tu:

karma-nimitta-yogāc ca. 67.

- 35 sṛṣṭāu nimittam yat karma, tasya sambandhād apy anya-puruṣārtham sṛjatī 'ty arthaḥ.

«nanu sarveṣāṃ puruṣāṇāṃ aprārthakatayā nāirapekṣyā-’viṣeṣe ’pi kaṃcit praty eva pradhānam pravartate, kaṃcit prati ca nivartata ity atra kiṃ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṃ karme ’ty atra ’pi niyāmakā-’bhāvād » iti. tatrā ’ha :

**nāirapekṣye ’pi prakṛty-upakāre ’viveko nimittam. 68.**

5

puruṣāṇāṃ nāirapekṣye ’py <ayam me svāmy, ayam evā ’ham> ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī ’ty arthaḥ. tathā ca yasmāi puruṣāyā ’tmānam aviviecy darṣayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

«pravṛtti-svabhāvatvāt katham viveke ’pi nivṛttir upapadyatām?» 10  
tatrā ’ha :

**nartaki-vat pravṛttasyā ’pi nivṛttiḥ cāritārthyāt. 69.**

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā ’pi pradhānasya puruṣārtha-samāpti-rūpe caritā-’rthatve sati nivṛttir yuktā; yathā pariṣadbhyo nṛtya-darṣanā-’rtham pravṛttāyā 15  
nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha :

**doṣa-bodhe ’pi no ’pasarpaṇam pradhānasya, kula-vadhū-vat. 70.**

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmakatvā-’di-doṣa-darṣanād api 20  
lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpaṇam; kula-vadhū-  
vat; yathā <svāminā me doṣo dṛṣṭa> ity avadhāraṇena lajjitā kula-vadhūr  
na svāminam upasarpātī, tadvad ity arthaḥ. tad uktam Nārādīye :

“savikārā ’pi māuḍhyena ciram bhuktā guṇā-’tmanā  
prakṛtir jñāta-doṣe ’yam lajjaye ’va nivartata ” iti.

25

etad evo ’ktaṃ Kārikayā ’pi :

“prakṛteḥ sukumāratarāṃ na kiṃcid astī ’ti me matir bhavati,  
yā <dṛṣṭā ’smī> ’ti punar na darṣanam upāiti puruṣasye ” ’ti.

«nanu puruṣārtham cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyām  
puruṣasya pariṇāmā-’pattir?» iti. tatrā ’ha :

30

**nāi ’kāntato bandha-mokṣāu puruṣasyā, ’vivekād ṛte. 71.**

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi ’kāntatas  
tattvataḥ, kiṃ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā ’vivekād eve ’ty  
arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve ’ty āha :

35

**prakṛter āñjasyāt, sasaṅgatvāt, paṇu-vat. 72.**

prakṛter evā 'ñjasyena tattvato duḥkhena bandha-mokṣāu; sasaṅga-  
tvāt, duḥkha-sādhanaṁ dharmā-'dibhir liptatvāt; paṇu-vat; yathā paṇu  
rajivā liptatayā bandha-mokṣa-bhāgī, tadvad ity arthaḥ. etad uktam  
5 Kārikayā:

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṁsarati puruṣaḥ;  
saṁsarati badhyate mucyate ca nānā-'ṣṭrayā prakṛtir” iti.

“dvayor ekatarasya vāu 'dāsīnyam apavarga” iti sūtre ca yaḥ puruṣasyā  
'py apavarga uktah, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga  
10 eve 'ti.

«buddher ye bhāvā-'ṣṭaka-rūpā guṇās, tatra kair bandhaḥ, kair vā  
mokṣa?» ity ākāṅkṣāyām āha:

**rūpāṇi saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-  
vad, vimocayaty eka-rūpeṇa. 73.**

15 dharma-vāirāgyāi-'ṣṭvayā-'dharmā-'jñānā-'vāirāgyā-'nāiṣṭvayāṇi sapta-  
bhī rūpāṇi sva-dharmāir duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhena  
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmitenā 'vāsenā  
'tmānam badhnāti, tadvat. sāi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā  
'tmānam duḥkhān mocayati 'ty arthaḥ.

20 «nanu <bandha-muktī avivekāḍ> iti yad uktam, tad ayuktam; avi-  
vekasyā 'heyā-'nupādeyatvāt; loke duḥkhasya tad-abhāva-sukhā-'der eva  
ca svato heyo-'pādeyatvāt. anyathā dṛṣṭa-hānir» ity ācāṅkya caturtha-  
sūtro-'ktam svayam vivṛṇoti:

**nimittatvam avivekasya, na dṛṣṭa-hāniḥ. 74.**

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktam, na  
tv aviveka eva tāv iti; nā 'to dṛṣṭa-hānir ity arthaḥ. etac ca prathamā-  
'dhyāya-sūtreṣu spaṣṭam. aviveka-nimittāt prakṛti-puruṣayoḥ saṁyogaḥ;  
tasmāc ca saṁyogād utpadyamānasya prakṛta-duḥkhasya puruṣe yaḥ pra-  
tibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca  
30 mokṣā-'khyāḥ puruṣārtha iti.

tad evam ādi-sargam ārabhyā 'tyantika-laya-paryanto 'khila-pariṇāmaḥ  
pradhāna-tad-vikārāṇāṁ eva; puruṣas tu kūṭastha-pūrṇa-cinmātra eve 'ty  
adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu  
sāra-bhūtam abhyāsam āha:

35 **tattvā-'bhyāsān <ne 'ti ne 'ti> 'ti tyāgād viveka-siddhiḥ. 75.**

prakṛti-paryanteṣu jaḍeṣu <ne 'ti ne 'ti> 'ty abhimāna-tyāga-rūpāt  
tattvā-'bhyāsād viveka-niṣpattir bhavati; itarat sarvam abhyāsasyā 'ṅga-

mātram ity arthaḥ. tathā ca ṣṛuṭiḥ “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'ti” 'ty-ādir iti.

“avyaktā-'dye viśeṣā-'nte vikāre 'sminṇ ca varṇite  
cetanā-'cetanā-'nyatva-jñānena jñānam ucyata” iti.

5

yathā:

“asthi-sthūpaṃ snāyu-yutam māṃsa-ṣoṇita-lepanam  
carmā-'vanaddham durgandhi pūrṇam mūtra-purīṣayoḥ  
jarā-ṣoka-samāviṣṭam rogā-'yatanam āturam  
rajasvalam anityam ca bhūtā-'vāsam imam tyajet.  
nadī-kūlam yathā vṛkṣo, vṛkṣam vā ṣakunir yathā,  
tathā tyajann imam deham kṛcchrād grāhād vimucyata”

10

iti. etad eva Kārikayā 'py uktam:

“evam tattvā-'bhyāsān <nā 'smi, na me, nā 'ham> ity aparīṣeṣam  
aviparyayād viṣuddham kevalam utpadyate jñānam” iti.

15

<nā 'smi> 'ty ātmanah kartṛtva-niṣedhaḥ; <na me> iti saṅga-niṣedhaḥ;  
<nā 'ham> iti tādātmya-niṣedhaḥ. <kevalam> ity asya vivaraṇam: <avi-  
paryayād viṣuddham> iti; antarā-'ntarā viparyayeṇā 'viprutam ity arthaḥ.  
idam eva kevalatvam siddhi-ṣabdena sūtre proktam; “viveka-khyātir  
aviplavā hāno-'pāya” iti Yoga-sūtreṇāi 'tādṛṣa-jñānasyāi 'va mokṣa-hetu-  
tva-siddhir iti.

viveka-siddhau viṣeṣam āha:

**adhikāri-prabhedān na niyamaḥ. 76.**

mandā-'dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva  
janmani viveka-niṣpattir bhavati 'ti niyamo nā 'stī 'ty arthaḥ. ata uttamā-  
'dhikāram abhyāsa-pāṭavenā 'tmanah sampādayed iti bhāvaḥ.

25

viveka-niṣpattiyāi 'va nistāro, nā 'nyathe 'ty āha:

**bādhitā-'nuvṛtṭyā madhya-vivekato 'py upabhogah. 77.**

sakṛt samprajñāta-yogenā 'tma-sākṣātkāro-'ttaram madhya-vivekā-  
'vasthe madhyama-viveke 'pi sati puruṣe bādhitānām api duḥkhā-'dīnām  
prārābdha-vaṣāt pratibimba-rūpeṇa puruṣe 'nuvṛtṭyā bhogo bhavati 'ty  
arthaḥ. viveka-niṣpattiḥ cā 'punar-utthānād asamprajñātād eva bhavati  
'ti; atas tasyām satyām na bhogo 'stī 'ti pratipādayitum madhya-vivekata  
ity uktam. manda-vivekas tu sākṣātkārāt pūrvam ṣravaṇa-manana-  
dhyāna-mātra-rūpa iti vibhāgaḥ.

35

**jīvan-muktaḥ ca. 78.**

jīvan-mukto 'pi madhya-vivekā-'vastha eva bhavati 'ty arthaḥ.



jīvan-mukte pramāṇam āha :

**upadeśyo-'padeṣṭṛtvāt tat-siddhiḥ. 79.**

çāstreṣu viveka-viṣaye guru-çiṣya-bhāva-çravaṇāj jīvan-mukti-siddhir  
ity arthaḥ; jīvan-muktasyāi 'vo 'padeṣṭṛtva-sambhavād iti.

5 **çrutiḥ ca. 80.**

çrutir api jīvan-mukte 'sti

“dīkṣayāi 'va naro mucyet, tiṣṭhen mukto 'pi vighrahe;  
kulāla-cakra-madhya-stho vicchinno 'pi bhramed ghataḥ,”

“brahmāi 'va san brahmā 'pyetī” 'ty-ādir iti. Nārādīya-smṛtir api:

10 “pūrvā-'bhyāsa-balāt kārye na lokyo na ca vāidikaḥ  
a-puṇya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucya” iti.

«nanu çravaṇa-mātreṇā 'py upadeṣṭṛtvam syāt?» tatrā 'ha:

**itarathā 'ndha-paramparā. 81.**

itarathā manda-vivekasyā 'py upadeṣṭṛtve 'ndha-paramparā-'pattir ity  
15 arthaḥ. sāmagryeṇā 'tma-tattvam ajñātvā ced upadiṣet, kasminñcid anṇe  
sva-bhramena çiṣyam api bhrānti-kuryāt, so 'py anyam, so 'py anyam ity  
evam andha-parampare 'ti.

«nanu jñānena karma-kṣaye sati katham jīvanam syāt?» tatrā 'ha:

**cakra-bhramaṇa-vad dhr̥ta-çarīraḥ. 82.**

20 kulāla-karma-nivṛttāy api pūrva-karma-vegād yathā svayam eva kiyat-  
kālam cakram bhramati, evam jñāno-'ttaram karmā-'nutpattāy api prā-  
rabdha-karma-vegena ceṣṭamānam çarīram dhṛtvā jīvan-muktas tiṣṭhatī  
'ty arthaḥ.

«nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham  
25 çarīra-dhāraṇam? na ca <yogasya saṃskārā-'bhibhāvakatve kim mānam?»  
iti vācyam; “vyutthāna-nirodha-saṃskārayor abhibhava-prādurbhāvau  
nirodha-pariṇāma” iti Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viṣayā-  
'ntarā-'veçasya viṣayā-'ntara-saṃskārā-'bhibhāvakatāyā loke 'py anubhavāc  
ce» 'ti. tatrā 'ha:

30 **saṃskāra-leçatas tat-siddhiḥ. 83.**

çarīra-dhāraṇa-hetavo ye viṣaya-saṃskārās, teṣām alpā-'vaçeṣāt tasya  
çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṃskārasya sattā  
nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipākā-'rambha-mātre hetu-  
tvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātāt; “vīta-rāga-janmā-'dar-

çanād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viçeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānām tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaṣcid vedānti-bruvo «'vidyā-saṃskāra-leṣo 'pī jīvan-muktasya tiṣṭhatī» 'ty āha, tan na; dharmā-'dharmo-'tpatti-prasaṅgāt; andha-paramparā-prasaṅgāt; avidyā-saṃskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca. etac ca 5  
Brahma-mīmāṃsā-bhāṣye prapañcitam iti.

çāstra-vākya-'rtham upasaṃharati:

vivekān niḥçeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne 'tarāt. 84. 10

uktāyā viveka-siddhitāḥ para-vāirāgya-dvārā sarva-vṛtti-nirodhena yadā niḥçeṣato bādhitā-'bādhitā-sādhāraṇyenā 'khila-duḥkham nivartate, tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāḥ, jīvan-mukty-āder apī 'ty arthaḥ. — ne 'tarād iti vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanaḥ. 15  
prokta evaṃ viveko 'tra para-vāirāgya-sāadhanam.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye vāirāgyā-'dhyāyas tṛtīyaḥ.



çāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sāadhanāni pradarṣanīyānī 'ty etad-arthaṃ caturthā-'dhyāya ārabhyate: 20

rāja-putra-vat tattvo-'padeçāt. 1.

pūrva-pāda-çeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-'padeçād viveko jāyata ity arthaḥ. atre 'yam ākhyāyikā: kaṣcid rāja-putro gaṇḍa-ṛkṣa-jaṇmanā purān niḥsāritaḥ Çabareṇa kenacit poṣito <'ham Çabara> ity abhimanyamāna āste. taṃ jīvantam jñātvā kaṣcid amātyaḥ 25  
prabodhayati: <na tvam Çabaro, rāja-putro 'sī> 'ti. sa yathā jhaṭity eva Cāṇḍālā-'bhīmānaṃ tyaktvā tāttvikaṃ rāja-bhāvam evā 'lambate <rājā 'ham asmī> 'ti, evam evā <'di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād utpannas tvam tasyā 'ṇça> iti kārūṇiko-'padeçāt prakṛty-abhimānaṃ tyak-  
tvā <Brahma-putratvād aham api Brahmāi 'va, na tu tad-vilakṣaṇaḥ saṃ- 30  
sārī> 'ty evaṃ sva-svarūpam evā 'lambata ity arthaḥ. tathā Gāruḍe:

- “yathāi 'ka-hema-maṇinā sarvaṃ hemamayam bhavet,  
tathāi 'va jñātam iṣena jñātenā 'py akhilaṃ jagat.  
grahā-'viṣṭo dvijaḥ kaṣcic < Chūdro 'ham > iti manyate,  
graha-nāṣāt punaḥ svīyam brāhmaṇyam manyate yathā,  
5 māyā-'viṣṭas tathā jīvo < deho 'ham > iti manyate,  
māyā-nāṣāt punaḥ svīyam rūpam < Brahmā 'smi > manyata ” iti.

strī-Çūdrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeṣaṃ ṣrutvā kṛtā-  
'rthāḥ syur ity etad-artham ākhyāyikā-'ntaram darśayati :

**piṣāca-vad anyā-'rtho-'padeṣe 'pi. 2.**

- 10 Arjunā-'rtham ṣṛī-Kṛṣṇena tattvo-'padeṣe kriyamāṇe 'pi samīpa-sthasya  
piṣācasya viveka-jñānam jātam, evam anyeṣāṃ api bhaved ity arthaḥ.

yadi ca sakṛd-upadeṣāj jñānam na jāyate, tado 'padeṣā-'vṛttir api  
kartavye 'tī 'tihāsā-'ntaram āha :

**āvṛttir asakṛd-upadeṣāt. 3.**

- 15 upadeṣā-'vṛttir api kartavyā; Chāndogyā-'dāu Çvetaketv-ādikam praty  
Āruṇi-prabhṛtīnām asakṛd-upadeṣe-'tihāsād ity arthaḥ.

vāirāgyā-'rtham nidarṣana-pūrvakam ātma-saṃghātasya bhaṅguratvā-  
'dikam pratipādayati :

**pitā-putra-vad ubhayor dṛṣṭatvāt. 4.**

- 20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor dṛṣṭatvād anu-  
mitatvād vāirāgyeṇa viveko bhavati 'ty arthaḥ. tad uktam :

“ātmanaḥ pitṛ-putrābhyām anumeyāu bhavā-'pyayāv ” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-  
yiko-'kta-dṛṣṭāntāir darśayati :

- 25 **çyena-vat sukha-duḥkhī tyāga-viyogābhyām. 5.**

parigraho na kartavyo, yato dravyāṇām tyāgena lokaḥ sukhī viyogena  
ca duḥkhī bhavati, çyena-vad ity arthaḥ. çyeno hi sāmīṣaḥ kenā-'py  
upahatyā 'miśād viyojya duḥkhī kriyate; svayaṃ cet tyajati, tadā duḥkhād  
vimucyate. tad uktam :

- 30 “sāmīṣaṃ kuraraṃ jaghnur balino 'nye nirāmiśāḥ;  
tadā 'miśam parityajya sa sukhaṃ samavindate ” 'ti.

tathā Manunā 'py uktam :

“nadī-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā çakunir yathā,  
tathā tyajaṇṇ imaṃ dehaṃ kṛcchrād grāhād vimucyata ” iti.

**ahi-nirvlayani-vat. 6.**

yathā 'hīr jīrṇām tvacam parityajaty anāyāsena heya-buddhyā, tathāi 'va mumukṣuḥ prakṛtim bahu-kālo-'pabhuktām jīrṇām heya-buddhyā tyajed ity arthaḥ. tad uktam: "jīrṇām tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svīkuryād ity atrā 'ha:

5

**chinna-hasta-vad vā. 7.**

yathā chinnaṁ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam punar nā 'bhimaneyete 'ty arthaḥ. — vā-ṣabdo 'py-arthe.

**asāadhanā-'nucintanam bandhāya, Bharata-vat. 8.**

vivekasya yad antar-aṅga-sāadhanam na bhavati, sa ced dharmo 'pi 10 syāt, tathā 'pi tad-anucintanam tad-anuṣṭhāne cittasya tātparyam na kartavyam, yatas tad bandhāya bhavati viveka-vismārakatayā; Bharata-vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-ṣāva-kasya poṣaṇam ity arthaḥ. tathā ca Jāḍabharatam prakṛtya Viṣṇupurāṇe:

"capalam capale tasmin dūra-gaṁ dūra-gāmini  
āsīc cetaḥ samāsaktam tasmin hariṇa-potaka" iti.

15

**bahubhir yoge virodho rāgā-'dibhiḥ, kumārī-ṣaṅkha-vat. 9.**

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhividyaktyā kalaho bhavati yoga-bhraṇṣakāḥ; yathā kumārī-hasta-ṣaṅkhānam anyo-'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ.

20

**dvābhyām api tathāi 'va. 10.**

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākināi 'va sthā-tavyam ity arthaḥ. tad uktam:

"vāse bahūnām kalaho bhaved, vārttā dvayor api;  
eka eva caret tasmāt, kumāryā iva kaṅkaṇam" iti.

25

"āṣā-vāivaṣya-virase citte saṁtoṣa-varjite  
mlāne vaktram ivā 'darṣe na jñānam pratibimbati"

'ti vacanān nirāṣatā yoginā 'nuṣṭheye 'ty āha:

**nirāṣaḥ sukhi, Piṅgalā-vat. 11.**

āṣām tyaktvā puruṣaḥ saṁtoṣā-'khyā-sukhavān bhūyāt; Piṅgalā-vat; 30 yathā Piṅgalā nāma veṣyā kāntā-'rthinī kāntam alabdhvā nirviṇṇā satī vihāyā 'ṣām sukhinī babhūva, tadvad ity arthaḥ. tad uktam:

"āṣā hi paramam duḥkham, nāirāṣyam paramam sukham,  
yathā saṁchidyā kāntā-'ṣām sukham suṣvāpa Piṅgale" 'ti.

« nanv ācā-nivṛtṭyā duḥkha-nivṛtṭiḥ syāt; sukham tu kutaḥ, sādhanā-  
'bhāvād? » iti. ucyate: cittasya sattva-prādhānyena svābhāvikaṃ yat  
sukham ācāyā pihitaṃ tiṣṭhati, tad evā 'ṣā-vigame labdha-vṛttikam bha-  
vati, tejaḥ-pratibaddha-jala-ṣāitya-vad iti na tatra sādhanā-'pekṣā. etad  
5 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rthaṃ na kartavyaḥ;  
anyathāi 'va tad-upapatter ity āha:

**anārambhe 'pi para-gr̥he sukhi, sarpa-vat. 12.**

sukhī bhaved iti ṣeṣaḥ. ṣeṣaṃ sugamam. tad uktam:

10 “ gr̥hā-'rambho hi duḥkhāya, na sukhāya katham-cana;  
sarpaḥ para-kṛtaṃ veçma praviçya sukham edhata ” iti.

ṣāstrebhyaḥ gurubhyaḥ ca sāra eva gr̥hyah; anyathā 'bhyupagama-  
vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi  
'kāgratāyā asamभवād ity āha:

15 **bahu-ṣāstra-gurū-'pāsane 'pi sārā-'dānam, ṣaṭpada-vat. 13.**

kartavyam iti ṣeṣaḥ; anyat sugamam. tad uktam:

“ aṇubhyaḥ ca mahadbhyaḥ ca ṣāstrebhyaḥ kuçalo narah  
sarvataḥ saram ādadyāt, puṣpebhya iva ṣaṭpada ” iti.

Mārkaṇḍeyapurāṇe ca:

20 “ sāra-bhūtam upāsita jñānaṃ yat svārtha-sādhakam;  
jñānānām bahutā yāi 'ṣā yoga-vighna-karī hi sā.  
< idaṃ jñeyam, idaṃ jñeyam > iti yas tṛṣitaḥ caret,  
asau kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād ” iti.

sādhanā-'ntaraṃ yathā tathā bhavtv, ekāgratayāi 'va samādhi-pālana-  
25 dvārā viveka-sākṣātkāro niṣpādanīya ity āha:

**iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.**

yathā çara-nirmāṇyāi 'ka-cittasye 'ṣu-kārasya pārçve rājño gamanenā  
'pi na vṛtṭy-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na  
samādhi-hānir vṛtṭy-antara-nirodha-kṣatir bhavati. tataḥ ca viṣayā-'ntara-  
30 saṃcārā-'bhāve dhyeya-sākṣātkāro 'py avaçyam bhavatī 'ty ekāgratāṃ  
kuryād ity arthaḥ. tad uktam:

“ tadāi 'vam ātmany avaruddha-citto na veda kiñcid bahir antaraṃ vā,  
yathe 'ṣu-kāro nṛpatim vrajantam iṣau gatā-'tmā na dadarça pārçva ” iti.

satyāṃ çaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā lañghyate,  
35 tadā jñānā-'niṣpattyā 'narthakyaṃ jñāna-sādhanānām bhavatī 'ty āha:

**kr̥ta-niyama-laṅghanād ānarthakyaṃ, loka-vat. 15.**

yah çāstreṣu kr̥to yoginām niyamas, tasyo 'llaṅghane jñāna-niṣpatty-  
ākhyo 'rtho na bhavati; loka-vat; yathā loke bhūṣajyā-'dāu vihita-pathyā-  
'dīnām laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. açaktyā  
jñāna-rakṣā-'rtham vā laṅghane tu na jñāna-pratibandhaḥ; 5

“apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ  
brahma-bhūtaḥ caran loke brahma-cārī 'ti kathyate.”  
“na papāṭha guru-proktām kr̥to-'panayanaḥ çrutim  
na dadarça ca karmāṇi çāstrāṇi jagrhe na ce”

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma- 10  
tyāgina eva pākhaṇḍatayā ninditāḥ

“puniṣām jaṭā-dharaṇa-māuṇḍyavatām vṛthāi 'va  
moghā-'çinām aklila-çāuca-bahiṣkṛtānām  
piṇḍa-pradāna-pitr-toya-vivarjitānām  
sambhāṣaṇād api narā narakam prayāntī” 15

'ty-ādine 'ti.

niyama-vismarāṇe 'py ānarthakyaṃ āha :

**tad-vismarāṇe 'pi, bheki-vat. 16.**

sugamam. bhekyāç ce 'yam ākhyāyikā. kaçcid rājā mṛgayām gato  
vipine sundarīm kanyām dadarça; sā ca rājñā bhūryā-bhāvāya prārthitā 20  
niyamam cakre: yadā mahyam tvayā jalam pradarçyate, tadā mayā gan-  
tavyam iti. ekadā tu kr̥ḍayā pariçrāntā rājānam papraccha: kutra jalam?  
iti. rājā 'pi samayam vismṛtya jalam adarçayat. tataḥ sā bheka-rāja-  
duhitā kāma-rūpiṇī bhekī bhūtvā jalam viveça. tataç ca rājā jalā-'dibhir  
anviṣyā 'pi na tām avindad iti. 25

çravaṇa-vad guru-vākya-mīmāṃsāyā apy āvaçyakatva itihāsam āha :

**no 'padeça-çravaṇe 'pi kr̥ta-kr̥tyatā parāmarçād rte, Virocana-  
vat. 17.**

parāmarço guru-vākya-tātparya-nirṇāyako vicārah. tam vino 'padeça-  
vākya-çravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeça-çravaṇe 30  
'pi 'ndra-Virocanayor madhye Virocanasya parāmarçā-'bhāvena vivekā-  
'bhāva-çruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti.  
dr̥çyate ce 'dānīm apy ekasyāi 'va <tat tvam asy>-upadeçasya nānā-rūpāir  
arthe sambhāvanā: akhaṇḍatvam avāidharmya-lakṣaṇā-'bhedo 'vibhāgaç  
ce 'ti. 35

ata eva ca parāmarço dr̥çyata ity āha :

**dr̥ṣṭas tayor Indrasya. 18.**

tac-chabdeno 'cyamānayoḥ parāmarṣaḥ. tayor Indra-Virocanayor madhye parāmarṣa Indrasya dṛṣṭaḥ ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya dṛṣṭānta-vidhayā pradarṣayan samyag-jñānā-'rthinū ca guru-sevā bahu-kālaṁ kartavye 'ty āha:

5 prāṇati-brahmacaryo-'pasarpanāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu prāṇati-vedādhyayana-sevā-'dīn kṛtvāi 'va siddhis tattvā-'rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca ṣṛutiḥ:

10 "yasya deve parā bhaktir yathā deve tathā gurāu,  
tasyāi 'te kathitā hy arthāḥ prakāṣante mahātmana" iti.

na kāla-niyamo, Vāmadeva-vat. 20.

āhika-sādhanaḥ eva bhavati 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti; Vāmadeva-vat; Vāmadevasya janmā-'ntariya-sādhanebhyo garbhe 'pi yathā  
15 jñāno-'dayas, tathā 'nyasyā 'pī 'ty arthaḥ. tathā ca ṣṛutiḥ "tad dhāi 'tat paçyanṁ ṛṣir Vāmadevaḥ pratipede <'ham Manur abhavaṁ Sūryaḥ ce> 'ti. tad idam apy etarhi ya evaṁ vedā <'ham brahmā 'smī> 'ti, sa idam sarvam bhavati" 'ty-ādir iti. <aham Manur abhavam> ity-ādikam avāi-dharmya-lakṣaṇā-'bheda-param sarva-vyāpakatā-'khyā-brahmatā-param vā;

20 "sarvaṁ samāpnoṣi, tato 'si sarva"

ity-ādi-smaraṇāt. <sa idam sarvam bhavati> 'ti tv āupādhika-pariccheda-syā 'tyanto-'cheda-param iti.

«nanu saṁuṇo-'pāsanāyā api jñāna-hetutva-çraṇaṇāt tata eva jñānam bhaviṣyati; kim-arthaṁ duṣkara-sūksma-yoga-carye?» 'ti. tatrā 'ha:

25 adhyasta-rūpo-'pāsanāt pāramparyeṇa, yajño-'pāsakānām iva. 21.

siddhir ity anuṣajyate. adhyasta-rūpāḥ puruṣāṇām Brahma-Viṣṇu-Harā-'dīnām upāsanāt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-tva-çuddhi-dvārā vā jñāna-niṣpattir, na sāksāt; yathā yājñikānām ity  
30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity āha:

itara-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-çruteḥ. 22.

nirguṇā-'tmana itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya  
35 lābhe 'py āvṛttir asti. kutaḥ? deva-yāna-pathena Brahma-lokaṁ gatasyā 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcake pañcā-'hutito janma-

çravanāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, 'gnir” ity-ādine 'ty arthaḥ. yac ca Brahma-lokād anāvṛtti-vākyam, tat tatrāi 'va prāyeṇo 'tpanna-jñāna-puruṣa-viṣayakam iti.

jñāna-niṣpattir viraktasyāi 've 'ty atra nidarṇanam āha :

**viraktasya heya-hānam upādeyo-'pādānam, haṃsa-kṣīra-vat. 23. 5**

viraktasyāi 'va heyānām prakṛty-ādīnām hānam upādeyasya cā 'tmana upādānam bhavati; yathā dugdha-jalayor ekibhāvā-'pannayor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam haṃsasyāi 'va, na tu kākā-'der ity arthaḥ.

siddha-puruṣa-saṅgād apy etad ubhayam bhavati 'ty āha :

10

**labdhā-'tiçaya-yogād vā, tadvat. 24.**

labdho 'tiçayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṃsa-vad eve 'ty arthaḥ; yathā 'larkasya Dattātreyā-saṅgama-mātrād eva svayam vivekaḥ prādur-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

**na kāma-cāritvam rāgo-'pahate, çuka-vat. 25.**

rāgo-'pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; çuka-vat; yathā çuka-pakṣī prakṛṣṭa-rūpa iti kṛtvā kāma-cāram na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

rāgi-saṅge tu doṣam āha :

20

**guṇa-yogād baddhaḥ, çuka-vat. 26.**

teṣām saṅge tu guṇa-yogāt tadiya-rāgā-'di-yogād baddhaḥ syāt; çuka-vad eva; yathā çuka-pakṣī vyādhasya guṇai rajjubhir baddho bhavati, tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, çuka-vad ity arthaḥ. 25

atrāi 'vo 'ktaṃ Sāubharīṇā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi 'va naṣṭaḥ;

parigrahaḥ saṅga-kṛto mamā 'yam, parigraho-'tthāç ca mahā-vidhitsu” iti.

vairāgyasyā 'py upāyam avadhārayati dvābhyām :

**na bhogād rāga-çāntir, muni-vat. 27.**

30

yathā muneḥ Sāubharer bhogān na rāga-çāntir abhūt, evam anyeṣām api na bhavati 'ty arthaḥ. tad uktam Sāubharīṇai 'va :

“ā mrtyuto nāi 'va mano-rathānām anto 'sti; vijñātam idam mayā 'dya. mano-rathā-'sakti-parasya cittam na jāyate vāi paramā-'rtha-saṅgī” 'ti.



api tu

doṣa-darṣanād ubhayoḥ. 28.

ubhayoḥ prakṛti-tat-kāryayoḥ pariṇāmitva-duḥkhātmakatvā-'di-doṣa-darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer  
5 hi saṅga-doṣa-darṣanād eva paçcād vāirāgyam çrūyate :

“duḥkham yad evāi 'ka-çarīra-janma,  
çatā-'rdha-saṃkhyam tad idam prasūtam ;  
parigraheṇa kṣitipā-'tmajānām  
sutāir anekāir bahulī-kṛtam tad ”

10 ity-ādine 'ti.

rāgā-'di-doṣo-'pahatasyo 'padeça-grahane 'py anadhikāram āha :

na malina-cetasy upadeça-bija-praroho, 'ja-vat. 29.

upadeça-rūpam yaj jñāna-vṛkṣasya bijam, tasyā 'ṅkuro 'pi rāgā-'di-malina-citte no 'tpadyate ; Aja-vat ; yathā 'ja-nāmmi nṛpe bhāryā-çoka-  
15 malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bijasya nā 'ṅkura utpanna ity arthaḥ.

kim bahunā ?

nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.

āpāta-jñānam api malina-cetasy upadeçān na jāyate ; viṣayā-'ntara-  
20 samcārā-'dibhiḥ pratibandhāt ; yathā malāiḥ pratibandhān malina-darpaṇe 'rtho na pratibimbati, tadvad ity arthaḥ. tad uktam Yājñavalkyena :

“malino hi yathā 'darço rūpā-'lokasya na kṣamaḥ,  
tathā vikala-karaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-katham-eij jñānam jāyeta, tathā 'py upadeçā-'nurūpam  
25 na bhaved ity āha :

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāj jātasyā 'pi jñānasyo 'padeçā-'nurūpatā na bhavati  
sāmagryeṇā 'navabodhāt ; pañka-ja-vat ; yathā bījasyo 'ttamatve 'pi pañka-  
doṣād bījā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-  
30 sthānīyam çiṣya-cittam.

« nanu Brahma-lokā-'diṣv aiçvaryeṇāi 'va puruṣārtha-siddhyā kim-  
artham etāvata prayāsenā mokṣāya jñāna-niṣpādanam ? » tatrā 'ha :

na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsyā-siddhi-vad — upāsyā-sid-  
dhi-vat. 32.

35 aiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti ; kṣayā-'tiçaya-duḥ-  
khāir anugamāt. upāsyā-siddhi-vat ; yatho 'pāsyānām Brahmā-'dīnām sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣāṃ api yoga-nidrā-'dāu yogā-'bhyāsa-ṣrava-  
nāt, tathāi 'va tad-upāsanayā prāpta-tad-aiṣvaryasyā 'pī 'ty arthaḥ. —  
upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam  
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ.

5

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣya ākhyāyikā-  
'dhyāyaḥ caturthaḥ.



sva-ṣāstra-siddhāntaḥ paryāptaḥ. itaḥ paraṃ sva-ṣāstre pareṣāṃ  
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv «ādi-  
sūtre 'tha-ṣabdena yan maṅgalaṃ kṛtaṃ, tad vyartham» ity ākṣepaṃ samā- 10  
dhatte :

**maṅgalā-'caraṇaṃ ṣiṣṭā-'cārāt phala-darṣanāc chrutitaḥ ce 'ti. 1.**

maṅgalā-'caraṇaṃ yat kṛtaṃ, tasyāi 'tāiḥ pramāṇāiḥ kartavyatā-sid-  
dhir ity arthaḥ. iti-ṣabdo hetv-antarā-'kāṅkṣā-nirāsā-'rthaḥ.

«Iṣvarā-'siddher» iti yad uktam, tan no 'papadyate, karma-phala- 15  
dātṛtaya tat-siddher» iti ye pūrva-pakṣiṇas, tān nirākaroti :

**ne 'ṣvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.**

iṣvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattiḥ na  
yuktā; āvaṣyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

iṣvarasya phala-dātṛtvaṃ na ghaṭate 'pī 'ty āha sūtrāiḥ :

20

**svo-'pakārād adhiṣṭhānam, loka-vat. 3.**

iṣvarasyā 'dhiṣṭhātṛtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānam  
syād ity arthaḥ.

«bhavatv iṣvarasyā 'py upakāraḥ; kā kṣatir?» ity āṣaṅkyā 'ha :

**lāukike-'ṣvara-vad itarathā. 4.**

25

iṣvarasyā 'py upakāra-svīkāre lāukike-'ṣvara-vad eva so 'pi sāṃsārī  
syāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

«tathāi 'va bhavatv» ity āṣaṅkyā 'ha :

**pāribhāṣiko vā. 5.**

sāṃsāra-sattve 'pi ced iṣvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; saṃsāritvā-'pratihatēccha-  
tvayor virodhān nityāi-'çvarya-'nupapatter ity arthaḥ.

īçvarasyā 'dhiṣṭhātṛtve bādhakā-'ntaram āha :

**na rāgād r̥te tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.**

- <sup>5</sup> kim ca rāgaṃ vinā nā 'dhiṣṭhātṛtvaṃ sidhyati; pravṛttāu rāgasya  
pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-'rtha-siddhī, rāgas tū  
'tkāṇe 'eche 'ti na pāunaruktyam.

«nanv evam astu rāgo 'pī 'çvare.» tatrā 'ha :

**tad-yoge 'pi na nitya-muktaḥ. 7.**

- <sup>10</sup> rāga-yoge 'pi svīkriyamāṇe sa nitya-mukto na syāt; tataḥ ca te  
siddhānta-hānir ity arthaḥ. kim ca prakṛtim praty āiçvaryaṃ prakṛti-  
pariṇāma-bhūte-'ecchā-'dīnā na sambhavati; anyo-'nyā-'çrayāt: iccho-'tpatty-  
anantaram prakṛti-pravartanam, prakṛti-pravṛtṭy-anantaram ce 'ecchā-'dir  
iti. nitye-'ecchā-'dikam ca prakṛtāu na yuktaṃ; çruti-smṛti-siddha-sāmyā-  
<sup>15</sup> 'vasthā-'nupapatteḥ.

ataḥ prakāra-dvayaṃ avaçiṣyate, tad yathā : āiçvaryaṃ kim pradhāna-  
dharma-tvenā 'smad-abhimatānāṃ icchā-'dīnāṃ sāksād eva cetana-samban-  
dhāt, kim vā 'yas-kānta-maṇi-vat saṃnidhi-sattā-mātreṇa prerakatvād? iti.  
tatrā 'dyam pakṣaṃ dūṣayati :

- <sup>20</sup> **pradhāna-çakti-yogāc cet, saṅgā-'pattiḥ. 8.**

pradhāna-çakter icchā-'deḥ puruṣe yogāt puruṣasyā 'pi dharma-saṅgā-  
'pattiḥ; tathā ca "sa yat tatra paçyat, ananvāgatas tena bhavati; asaṅgo  
hy ayam puruṣa" ity-ādi-çruti-virodha ity arthaḥ.

antye tv āha :

- <sup>25</sup> **sattā-mātrāc cet, sarvāi-'çvaryaṃ. 9.**

- ayas-kānta-vat saṃnidhi-sattā-mātreṇa ced āiçvaryaṃ, tarhi sarveṣāṃ  
eva tat-tat-sargeṣu bhoktṛṇāṃ puṃsāṃ aviṣeṣeṇāi 'çvaryaṃ asmad-abhipre-  
tam eva siddham; akhila-bhoktṛ-saṃyogād eva pradhānena mahad-ādi-  
sarjanād iti. tataḥ cāi <'ka eve 'çvara> iti bhavat-siddhānta-hānir ity  
<sup>30</sup> arthaḥ.

«syād etat. īçvara-sādhaka-pramāṇa-virodhenāi 'te 'sat-tarkā eva;  
anyathāi 'vaṃ-vidhā-'sat-tarka-sahasrāiḥ pradhānam api bādhitaṃ çakyata »  
ity ata āha :

**pramāṇā-'bhāvān na tat-siddhiḥ. 10.**

- <sup>35</sup> tat-siddhir nitye-'çvara-siddhiḥ. īçvare tāvat pratyakṣaṃ nā 'stī 'ty  
anumāna-çabdāḥ eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.

asambhavam eva pratipādayati sūtrābhyām :

**sambandhā-'bhāvān nā 'numānam. 11.**

sambandho vyāptiḥ; abhāvo 'siddhiḥ. tathā ca «mahad-ādikaṃ sakar-  
tṛkaṃ, kāryatvād » ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhya  
ne 'çvare 'numānam ity arthaḥ.

5

nā 'pi çabda ity āha :

**çrutir api pradhāna-kāryatvasya. 12.**

prapañce pradhāna-kāryatvasyāi 'va çrutir asti, na cetana-kāraṇatve,  
yathā

“ajām ekām lohita-çukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ,” 10

“tad dhe 'dam tarhy avyākṛtam āsit, tan nāma-rūpābhyām vyākriyate”  
'ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām” ity-ādiç cetana-kāraṇatā-çrutih, sā  
sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-  
jñāna-parā; kiṃ vā bahu-bhavanā-'nurodhāt pradhāna eva <kūlam pipati- 15  
ṣati> 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādi-çruty-  
uktā-'pariṇāmitvasya puruṣe 'nupapatter iti.

ayaṃ ce 'çvara-pratiṣedha āiçvare vāirāgyā-'rtham īçvara-jñānam  
vinā 'pi mokṣa-pratipādanā-'rtham ca prāuḍhi-vāda-mātram iti prāg eva  
vyākhyātam. anyathā jīva-vyāvṛttasye 'çvara-nityatvā-'der gāuṇatva-kal- 20  
panā-gāuravam. āupādhikānām nitya-jñāne-'cehā-'dīnām mahad-ādi-pari-  
ṇāmānām cā 'ngikāreṇa kāuṭasthyā-'dy-upapatter ity-ādikam Brahma-  
mīmāṃsāyām draṣṭavyam iti.

<nā 'vidyāto bandha> iti yat siddhāntitam prathama-pāde, tatra para-  
mataṃ vistarataḥ pragaṭṭakena dūṣayati: 25

**nā 'vidyā-çakti-yogo niḥsaṅgasya. 13.**

pare prāhuḥ: «pradhānam nā 'sti, kiṃ tu jñāna-nāçyā-'nādy-avidyā-  
'khyā çaktiç cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāçe ca  
mokṣa» iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasyā 'vidyā-çakti-  
yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṃs tad-ākārātā, sa ca 30  
vikāra-viçeṣo vikāra-hetu-saṃyoga-rūpaṃ saṅgaṃ vinā na sambhavatī 'ty  
arthaḥ.

«nanv avidyā-vaçād evā 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramār-  
thikatvān na tayā saṅga» iti. tatrā 'ha:

**tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam. 14.**

35

avidyā-yogād avidyā-siddhāu cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvam  
anavasthā ve 'ti çeṣaḥ.



co 'bhayoḥ sādhya-sāadhanayor ekatarasya sādhana-mātrasya vā niyato 'vyabhicarito yaḥ saḥacāraḥ, sa vyāptir ity arthaḥ. ubhayor iti sama-vyāpti-pakṣe proktam. niyamaḥ cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-sambhava iti bhāvaḥ.

vyāptir vakṣyamāṇa-çakty-ādi-rūpaṃ padārthā-'ntaraṃ na bhavatī 'ty 5  
āha :

**na tattvā-'ntaraṃ, vastu-kalpanā-prasakteḥ. 30.**

niyata-dharma-sāhityā-'tiriktā vyāptir na bhavati; vyāptitvā-'çrayasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātraṃ klptam ity arthaḥ. 10

para-matam āha :

**nija-çakty-udbhavam ity ācāryāḥ. 31.**

apare tv ācāryā « vyāpyasya sva-çakti-janyaṃ çakti-viçeṣa-rūpaṃ tattvā-'ntaraṃ eva vyāptir » ity āhuḥ. nija-çakti-mātraṃ tu yāvad-dravya-sthāyitayā na vyāptiḥ; deçā-'ntara-gatasya dhūmasya vahnī-avyāpyatvāt. 15  
deçā-'ntara-gamanena ca sū çaktir nāçyata iti no 'kta-lakṣaṇe 'tivyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viçeṣaṇīya iti bhāvaḥ.

**ādheya-çakti-yoga iti Pañcaçikhaḥ. 32.**

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpa-katā, 'dheyatā-çaktimattvaṃ ca vyāpyatvam iti Pañcaçikha ity arthaḥ. 20

« nanv ādheya-çaktiḥ kim-arthaṃ kalpyate? vyāpyasya vastunaḥ sva-rūpa-çaktir eva vyāptir astu. » tatrā 'ha :

**na svarūpa-çaktir niyamaḥ, punar-vāda-prasakteḥ. 33.**

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt; <ghaṭaḥ kalaça> iti-vad <buddhir vyāpye> 'ty atrā 'py arthā-'bhedene 'ty 25  
arthaḥ. — svarūpaṃ iti vaktavye çakti-pado-'pādānaṃ vyāpter vyāpya-dharmato-'papādanāya.

pāunaruktyaṃ svayam eva vivṛṇoti :

**viçeṣaṇā-'narthakya-prasakteḥ. 34.**

pūrva-sūtra eva vyākhyāta-prāyam idam. 30

dūṣaṇā-'ntaraṃ āha :

**pallavā-'diṣv anupapatteç ca. 35.**

pallavā-'diṣu vṛkṣā-'di-vyāpyatā 'sti; svarūpa-çakti-mātraṃ tu tasya lakṣaṇaṃ na sambhavati; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-'patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīm vyāptir iti bhāvaḥ.

«nanu kim Pañcaçikhena nija-çakty-udbhavo vyāptir eva 'no 'cyate? tarhi dhūmasya vahny-ādheyatvā-'bhāvād vahny-avyāpyatā-'pattir» iti.  
5 tatrā 'ha:

**ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.**

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena siddha eva; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu nānā-'rtha-çabda-van na doṣāya. — evaiṃ sva-mate 'pi nānāvidha-sahacārā  
10 eva vyāptayo bodhyāḥ. na cāi «'vam apy anumiti-hetutve vyāptīnām ananugamaḥ syād» iti vācyam; tṛṇā-'raṇi-many-ādi-vat kārya-gata-vāijātyā-'dy-upapatter iti.

«pañcā-'vayava-yogād guṇā-'di-siddhir» iti yad uktaiṃ, tad-upapādanāya vyāpti-nirvacanenā 'numāna-prāmāṇye bādhakam apāstam. idānīm  
15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpaiṃ çabda-prāmāṇye pareṣāṃ bādhakam apāsyate:

**vācyā-vācaka-bhāvaḥ sambandhaḥ çabdā-'rthayoḥ. 37.**

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti. sāi 'va  
20 tayoh sambandho, 'nuyogitā-vat. taj-jñānāc chabdenā 'rtho-'pasthitir ity arthaḥ.

çakti-grāhakāṇy āha:

**tribhiḥ sambandha-siddhiḥ. 38.**

āpto-'padeṣo vṛddha-vyavahārāḥ prasiddha-pada-sāmānādhikaranyam  
25 ity etāis tribhir ukta-sambandho grhyata ity arthaḥ.

**na kārye niyama, ubhayathā darçanāt. 39.**

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti; loke kārya-vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi «gām ānaye» 'ty-ādi-kārya-para-vākyād vṛddhasya gavā-'nayanā-'di-vyavahāro  
30 dṛçyata, evam eva «putras te jāta» ity-ādi-siddha-para-vākyād api pulakā-'di-vyavahāro dṛçyata iti. siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke vedānta-prāmāṇyaiṃ siddham ity āçayaḥ.

«nanu bhavatu loke siddhe çakti-grahaḥ: artha-pratyayā-'di-darçanāt. vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthayād?» iti. tatrā 'ha:  
35 loke vyutpannasya vedā-'rtha-pratītiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇai 'va vedā-'rtha-

pratītiḥ; na hi loke çaktir bhinnā, vede ca bhinnā; <ya eva lāukikās, ta eva vāidikā> iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat sidhyatī 'ty arthaḥ. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke <putras te jāta> ity-ādi-pratipādanasya harṣā-'dih phalam iti na tad-vāiyartham.

5

atra çāṅkate:

**na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tīndriyatvāt. 41.**

«nanu tribhir āpto-'padeçā-'dibhir veda-çabde na çakti-grahaḥ sambhavi; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeçā-'bhāvāt; tathā 10 vedā-rthasyā 'tīndriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītum açakyatvād ity arthaḥ.

tatrā 'tīndriyā-rthatvam ādāu nirākaroti:

**na, yajñā-'deḥ svarūpato dharmatvam, vāiçiṣṭyāt. 42.**

yad uktam, tan na, yato devato-'ddeçyaka-dravya-tyāgā-'di-rūpasya 15 yajñā-dānā-'deḥ svarūpato eva dharmatvam, veda-vihitatvam, vāiçiṣṭyāt, prakṣṣṭa-phalakatvāt. yajñā-'dikam ce 'echā-'di-rūpatvān nā 'tīndriyam, na tu yajñā-'di-viṣayakā-'pūrvasya dharmatvam, yena veda-vihitasyā 'tīndriyatā syād ity arthaḥ. «nanu tathā 'pi devatā-'dy-atīndriyā-rtha-ghaṭitatvam astī» 'ti cen, na; atīndriyeṣv api padārthatā-'vacchedakena 20 sāmānya-rūpeṇa pratīter vakṣyamānatvād iti.

yac co 'ktam <apāuruṣeyatvenā 'pto-'padeçā-'bhāva> iti, tad api nirākaroti:

**nija-çaktir vyutpattyā vyavacchidyate. 43.**

apāuruṣeyatve 'pi vedānām svābhāvikī yā 'rtheṣu çaktir asti, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattyā <'sya çabdasyā 'yam artha> ity evam-rūpayā vyavacchidyate, çīṣyebhyo 'rthā-'ntarād vyāvartyo 'padiçyate; na tv ādhunika-çabda-vat svayam saṃketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

«nanu tathā 'py atīndriya-devatā-phalā-'diṣu katham çakti-graho 30 vāidika-padānām syāt?» tatrā 'ha:

**yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.**

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ çakti-graho bhavati; sādharanyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viçeṣas tu: atīndriyo 'pūrva eva vākyā-'rtho, na ca 35 tasya grahaṇam prāg apekṣyata ity arthaḥ.



ṣabda-prāmāṇya-prasaṅgenāi 'va ṣabda-gataṃ viṣeṣaṃ avadhārayati:  
na nityatvaṃ vedānāṃ, kāryatva-ṣruteḥ. 45.

“sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante” 'ty-  
ādi-ṣruter vedānāṃ na nityatvaṃ ity arthaḥ. veda-nityatā-vākyāni ca  
5 sajātīyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

«tarhi kim pāuruṣeyā vedāḥ?» ne 'ty āha:

na pāuruṣeyatvaṃ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

īṣvara-pratiṣedhād iti ṣeṣaḥ. sugamaḥ.

«aparaḥ kartā bhavatv» ity ākāṅkṣāyām āha:

10 muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhūrīṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñō  
'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇā-'yogyāḥ. amuktas tv asarva-  
jñātvād evā 'yogyā ity arthaḥ. na cā «'sāṃkhya-prāṇi-pālanā-'di-vyāpāra-  
vad evā 'sāṃkhya-veda-nirmāṇam apy upapadyatām» iti vācyam; svayaṃ  
15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

«nanv evaṃ apāuruṣeyatvān nityatvaṃ evā 'gatam?» tatrā 'ha:

nā 'pāuruṣeyatvān nityatvaṃ aṅkurā-'di-vat. 48.

spāṣṭam.

«nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuruṣeyatvaṃ anu-  
20 meyam?» tatrā 'ha:

teṣāṃ api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.

«yat pāuruṣeyam, tac charīra-janyam» iti vyāptir loke dṛṣṭā. tasyā  
bādhā-'dir evaṃ sati syād ity arthaḥ.

«nanv ādi-puruṣo-'ccaritatvād vedā api pāuruṣeyā eve?» 'ty ata āha:

25 yasminn adrṣṭe 'pi kṛta-buddhir upajāyate, tat pāuruṣeyam. 50.

dṛṣṭa ivā 'dṛṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-  
buddhir jāyate, tad eva pāuruṣeyam iti vyavahriyata ity arthaḥ. etad  
uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāuruṣeyatvaṃ, ṣvāsa-pra-  
ṣvāsayoh suṣupti-kālīnayoh pāuruṣeyatva-vyavahārā-'bhāvāt, kiṃ tu bud-  
30 dhi-pūrvakatvena. vedās tu niḥṣvāsa-vad evā 'dṛṣṭa-vaṣād a-buddhi-pūrv-  
vakā eva Svayambhuvāḥ sakāṣṭ svayam bhavanti. ato na te pāuruṣeyāḥ.  
tathā ca ṣrutis “tasyāi 'tasya mahato bhūtasya niḥṣvasitam etad yad  
Rgveda” ity-ādir iti.

«nanv evaṃ yathārtha-vākyā-'rtha-jñānā-'pūrvakatvāc chuka-vākyā-  
35 sye 'va vedānāṃ api prāmāṇyaṃ na syāt?» tatrā 'ha:

nija-çakty-abhivyakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvikī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-yurvedā-dāv abhivyakter upalambhād akhila-vedānām eva svata eva prāmāṇyam sidhyati, na vakṛ-yathārtha-jñāna-mūlakatvā'dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-yurveda-prāmāṇya-vac ca tat- 5 prāmāṇyam" iti.

"guṇā-dīnām ca nā 'tyanta-bādha" iti pratiññāyām nyāyena <sukhā-di-siddher> ity eko hetur upanyastaḥ prapañcitaḥ ca. sāmpratam tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nṛ-çṛṅga-vat. 52.

10

āstām tāvat pañcā-vayavena sukhā-di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-sattve sukhā-dīnām jñānam eva no 'papadyate; nara-çṛṅgā-dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çukṛirajata-svapna-manorathā-dāu ca manaḥ-pariṇāma-rūpa evā 'rthaḥ pratiyate, nā 'tyantā-sann iti vakṣyati. 15

«nanv evam guṇā-dir atyantam sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyartham» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-der bhānam na yuktaḥ; vināçā-di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāc ca; 20 "athā 'ta ādeḥ: ne 'ti ne 'ti," "ne 'ha nānā 'sti kimcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthaḥ.

«nanv evam api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratişedhā-nupapattir» iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

25

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dīṣṭā-nusāreṇāi 'va kalpanāyā āucityād iti bhāvaḥ. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-tmikā,  
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī"

30

'ti smrtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kim tu sad-asadbhyām anirvācyā, 'nir-dhāryā, <sad eve> 'ty <asad eve> 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvaḥ gacchati. atha ca sanātānī, svarūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya- 35 sya niḥsattā-sattvaḥ Yoga-bhāṣye proktaḥ iti.

« nanv evaṃ kim anyathā-khyātir eve 'ṣṭā? » ne 'ty āha :

**nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.**

« anyad vastv anya-rūpeṇa bhāsate, na punar asato bhānam » ity api na yuktam ; sva-vaco-vyāghātāt, < asan na bhāsate saṃnikarṣā-dy-abhāvād >  
 5 iti sva-siddhānta-vyāghātāt ; asataḥ sambandhasya bhānū-'bhyupagamād ity arthaḥ. yadi ca < sambandho 'py anyatra sann eva bhāsata > ity ucyate, tathā 'pi viṣeṣya-viṣeṣaṇā-'nuyogika-pratīyogikatvayor grahe 'sat-khyātiḥ ; tad-agrahe ca ṣukti-rajatatva-samavāyānām viṣṇukhalānām eva bhānā-'pattyā 'smad-abhiprete vivekā-'graha eva paryavasānam ity anyathā-  
 10 khyāti-vaco-vyāghāta eva ; viṣiṣṭa-bhramasyāi 'vā 'nyathā-khyāti-ṣabdā-'rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve < jñānenā 'rtha-siddhir > iti sva-vaco vyāhanyeta. tad uktam :

“ jñānasya vyabhicāritve viṣvāsaḥ kim-nibandhana? ” iti.

etad-upapatty-arthaṃ kalpanā-sahasre tu gāuraveṇa lāghavād asaṃ-  
 15 sargā-'graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti. kim ca jñānatvā-'viṣeṣeṇa jñānayor bādhya-bādhaka-bhāve niyāmakā-'dy-abhāvaḥ ce 'ti dik.

“ nā 'tyanta-bādha ” iti pūrvo-'ktaṃ vivṛṇvānaḥ sva-siddhāntam upa-saṃharati :

**20 sad-asat-khyātir bādhyā-'bādhāt. 56.**

sad-asat-khyātir eva sarveṣāṃ guṇā-'dīnām kutaḥ? bādhyā-'bādhāt. tatra svarūpeṇā 'bādhaḥ sarva-vastūnām, nityatvāt ; saṃsargatas tu bādhaḥ sarva-vastūnām cāitanye 'sti, yathā ṣukty-ādāu buddhi-stha-rajatā-'deḥ, sphaṭikā-'diṣu vā lāuhityā-'des, tadvat. tathā 'vasthābhir api bādho 'khila-  
 25 pariṇāminām kālā-'diṣv ity arthaḥ. bādhaḥ ca pratipanna-dharminī niṣe-dha-buddhi-viṣayatvam ; asattvam tv abhāvaḥ, so 'py adhikarāṇa-svarūpa iti.

na ca « sad-asattvayor virodha » iti vācyam ; prakāra-bhedenā 'virodhāt. yathā hi lāuhityam bimba-rūpeṇa sat sphaṭika-gata-pratibimba-rūpeṇa cā  
 30 'sad iti dr̥ṣṭam, yathā vā rajatam vaṇig-vīthi-stha-rūpeṇa sac ṣukty-adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṃ jagat svarūpataḥ sac cāitanyā-'dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam :

“ arthe hy avidyamāne 'pi saṃsṛtir na nivartate  
 dhyāyato viṣayān asya, svapne 'narthā-'gamo yathe ” 'ti.

35 evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham. yathā hi vṛkṣā-'dih prarūḍhā-'dy-avasthābhiḥ sann apy āṅkurā-'dy-avasthābhir asan bhavati, tathāi 'va prakṛty-ādikaṃ sad-asat-ātmakam iti. tad uktam :

“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca  
kālenā 'lakṣya-vegena sūkṣmatvāt tan na dṛcyaata” iti.

etat sūtro-'ktam ca prapañcasya sad-asattvaṃ smaryate :

“avyaktaṃ kāraṇaṃ yat, tan nityaṃ sad-asad-ātmakam,  
pradhānam prakṛtiḥ ce 'ti yad āhus tattva-cintakā” iti.

5

etac cā 'smābhir Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-  
citam iti dik.

ayaṃ vicāraḥ paryāptaḥ ; idānīm ṣabda-vicāraḥ prasaṅgā-'gata āgan-  
tukatayā 'nte prastūyate :

**pratīty-apratītibhyāṃ na sphoṭā-'tmakaḥ ṣabdaḥ. 57.**

10

pratyeka-varṇebhyo 'tiriktaṃ <kalaṣa> ity-ādi-rūpam akhaṇḍam eka-  
padaṃ sphoṭa iti yogāir abhyupagamyate, kambu-grīvā-'dy-avayavebhyo  
'tirikto ghaṭā-'dy-avayavī 'va; <eko ghaṭa> iti-vad <ekam padaṃ> ity anu-  
bhavāt; varṇānāṃ āḥu-vināṣitayā melanā-'rtha-pratyāyakatvā-'sambhavāc  
ca. sa ca ṣabda-viṣeṣaḥ padā-'khyo 'rtha-sphuṭi-karānāt sphoṭa ity ucyate. 15  
sa ṣabdo 'pramāṇikaḥ. kutaḥ? pratīty-apratītibhyāṃ; sa ṣabdaḥ kim  
pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viṣeṣa-viṣeṣṭena  
so 'bhivyajyate, tasyai 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḍunā  
tena? antye tv ajñāta-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyar-  
thā sphoṭa-kalpane 'ty arthaḥ. — yathā-kathaṃ-cid ekatā-pratyayasyā 'rtha- 20  
sādhakatve ca vanā-'der api pratyeka-vṛkṣā-'dibhyo 'tirekā-'patteḥ; <ekam  
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvam vedānām nityatvam pratiśiddham; idānīm varṇa-nityatvam  
api pratiśedhati:

**na ṣabda-nityatvaṃ, kāryatā-pratīteḥ. 58.**

25

<sa evā 'yam ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvaṃ  
na yuktaṃ; <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity  
arthaḥ. pratyabhijñā ca taj-jātīyatā-viṣayiṇī; anyathā ghaṭā-'der api  
pratyabhijñayā nityatā-'patter iti.

ṣaṅkate:

30

**pūrva-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.**

«nanu pūrva-siddha-sattākasyai 'va ṣabdasya dhvany-ādibhir yā 'bhi-  
vyaktis, tan-mātram utpatti-pratīter viṣayaḥ.» abhivyaktāu dṛṣṭānto  
<dīpene 'va ghaṭasye> 'ti.

pariharati:

35

**sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ. 60.**

abhivyaktir yady atigatā-'vasthā-tyāgena vartamānā-'vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛṣa-nityatvaṃ ca sarva-kāryāṇāṃ eve 'ti siddha-sādhanaṃ ity arthaḥ.

yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,  
5 tadā ghaṭā-'dīnāṃ api nityatā-'pattiḥ; ṣabdeṣv iva ghaṭā-'diṣv api kāraṇa-  
vyāpāreṇa jñānasyāi 'vo 'tpatti-pratīti-viśayatvāu-'cityād iti bhāvaḥ.

ātmā-'dvāite pūrvā-'nuktaṃ api bādhakam upanyasanīyam ity etad-  
artham ātmā-'dvāita-nirāsaḥ punar ārabhyate:

**nā 'dvāitam ātmano, līṅgāt tad-bheda-pratīteḥ. 61.**

10 yady apy ātmanāṃ anyo-'nyam bheda-vākya-vad abheda-vākyaṇy api  
santi, tathā 'pi nā 'dvāitam, nā 'tyantam abhedaḥ; ajā-'di-vākya-sthāiḥ  
prakṛti-tyāgā-'tyāgā-'di-līṅgair bhedasyāi 'va siddher ity arthaḥ. na hy  
atyantā-'bhede tāni līṅgāny upapadyante; āupādhika-bhedena tādṛṣa-vākya-  
'papatter asambhavasyo 'ktatvāt. abheda-vākyaṇi tu sāmyā-'di-ṣṛuty-eka-  
15 vākyaṭayā 'vaidharṃyā-'di-lakṣaṇā-'bheda-paratayo 'papadyante; abhimānā-  
'di-nivṛtṭy-anyathā-'nupapattyā 'pi tat-paratvā-'vadhāraṇāc ce 'ti.

ātmanāṃ abhede līṅgam bādhakam uktam. "ātmāi 've 'dam sarvaṃ,"  
"brahmāi 've 'dam sarvaṃ" iti ṣṛutyā 'tmano 'nātmabhir advāite tu praty-  
akṣam api bādhakam asti 'ty āha:

20 **nānā-'tmanā 'pi, pratyakṣa-bādhāt. 62.**

anātmānā 'pi bhogya-prapañcenā 'tmano nā 'dvāitam; pratyakṣeṇā 'pi  
bādhāt. ātmanaḥ sarva-bhogyā-'bhede ghaṭa-paṭayor apy abhedaḥ syāt;  
ghaṭā-'deḥ paṭā-'dy-abhinna-'tmā-'bhedaḥ. sa ca bheda-grāhaka-pratyakṣa-  
bādhita ity arthaḥ.

25 ṣiṣya-buddhi-vaiṣṭādyāya prāptam apy artham viṣadayati:

**no 'bhābhyām, tenāi 'va. 63.**

ubhābhyām samuccitābhyām apy ātmā-'nātmabhyām nā 'tyantā-  
'bhedaḥ; tenāi 'va hetu-dvayene 'ty arthaḥ.

«nanv evam "ātmāi 've 'dam" ity-ādi-ṣṛutīnām kā gatiḥ?» iti.  
30 tatrā 'ha:

**anya-paratvam avivekānām tatra. 64.**

avivekānām aviveki-puruṣān prati tatrā 'dvāite 'nya-paratvam upā-  
sanā-'rthakā-'nuvāda ity arthaḥ. loke hi ṣarīra-ṣarīriṇor bhogya-bhoktroḥ  
cā 'vivekenā 'bhedo vyavahriyate <'haṃ gāuro>, <mamā 'tmā Bhadrāsena>  
35 ity-ādīḥ. atas tam eva vyavahāram anūdyā tām eva prati tatho 'pāsanām  
ṣṛutir vidadhāti sattva-ṣuddhy-ādy-artham iti. ata eva paramā-'rtha-  
daṣṭyām upāśyānām ātmatvam pratiṣedhati ṣṛutīḥ:

“yan manasā na manute, yenā 'hur mano matam,  
tad eva brahma tvaṃ viddhi, ne 'dam, yad idam upāsata”

ity-ādine 'ti.

advāita-vādinām jagad-upādāna-kāraṇam api na sambhavatī 'ty āha:

nā 'tmā nā 'vidyā no 'bhayaṃ jagad-upādāna-kāraṇam, niḥ- 5  
saṅgatvāt. 65.

kevala ātmā ātmā-çritā vā 'vidyā samuccitam vā kapāla-dvaya-vad  
ubhayaṃ na jagad-upādānaṃ sambhavati; ātmano 'saṅgatvāt. saṅgā-  
'khyo hi yaḥ saṃyoga-viṣeṣas, tenāi 'va dravyāṇām vikāro bhavati. ato  
'saṅgatvāt kevalasyā 'tmano 'dvitīyasya no 'pādānatvaṃ nā 'vidyā-dvārā 10  
'pi sambhavati; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā  
adravyatvena dravyo-'pādānatvā-'yogāc ca; dravyatve tayāi 'va dvāita-  
prasaṅgāc ca. kiṃ cā 'vidyāyā upādānatvaṃ kvā 'py adṛṣtam; çukti-  
rajatā-'di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-  
dhetoḥ saṃskārasya mano-dharmatvād iti. pratyeko-'pādānatva-vad evo 15  
'bhayo-'pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-  
mīmāṃsāyāṃ tv avidyā 'dravya-rūpā puruṣā-çritā gagane vāyu-vad iṣyate,  
tādṛçā-'vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvam eva. tac cā  
'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena  
paribhāṣaṇāt; ātmā-'rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty- 20  
upādānatva-svīkāra-sāmyāc ca. viṣeṣas tv ayam eva, yat tāiḥ saṃkalpa-  
pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiç co 'ktam  
avibhāgenā 'dvāitam asmākam apī 'ṣṭam eva. “sad eva, sāmye, 'dam  
agra āsīd, ekam evā 'dvitīyam” ity-ādi-çrutyā 'pi cā 'vibhāga-rūpam evā  
'dvāitam pratipādyate; “na tu tad dvitīyam asti, tato 'nyad vibhaktam, 25  
yat paçyed” iti çruty-antarāt. tathā co 'ktam:

“āsīj jñānam atho artha ekam evā 'vikalpitam;

tayor ekataro hy arthaḥ prakṛtiç co 'bhayā-'tmikā,

jñānam tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhīyata” iti.

avikalpitam avibhaktam. tasmād Vedāntānām akhaṇḍā-'tmā-'dvāitam nā 30  
'rthaḥ. tathā 'py ādhunikā vedāntino 'tratya-pūrvapakṣa-jātam eva  
Brahma-mīmāṃsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-'nuk-  
tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtam iti. atra  
ca Brahma-mīmāṃsā-siddhānto na dūṣyate, 'pi tu Vedānteṣv āpātataḥ  
sambhāvito 'rtha eva nirākriyata iti smartavyam. evam uttara-sūtreṣv 35  
api.

prakāça-svarūpa ātme 'ti svayaṃ siddhāntitam. tatra “vijñānam  
ānandam brahme” 'ti çruter «ānando 'py ātmanaḥ svarūpam» iti pūrva-  
pakṣam nirākaroti:

nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharminā ānanda-cāitanyo-'bhaya-rūpatvaṃ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukha-jñānāyor bhedād ity arthaḥ. na ca «jñāna-viśeṣaḥ sukham» iti vaktum śakyate; ātma-svarūpa-jñānasyā  
5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktum na śakyate; akhaṇḍatvenā 'nandā-'varaṇe <duḥkham jñānāmī> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ñā-bhedo 'sti, yenā 'nandā-'ñā-'varaṇe 'pi cāitanyā-'ñā bhāyād iti. na ca «ṣṛuti-balenāi 'te 'sat-tarkā» iti vācyam; “nā 'nandaṃ na nirānandam” ity-ādi-ṣṛutyā

10 “aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'dartavyatvāt; niṣedha-ṣṛuter eva balavattvasya ṣṛutyāi 'vo 'ktatvāc ca; anyathā satya-saṃkalpatvā-'di-ṣṛutibhir ātmana icchā-'di-dharmāṇām api prasaṅgād iti.

15 «nanv evam ānanda-rūpatā-ṣṛuteḥ kā gatir?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛtṭyā 'tmani ṣṛāuta ānanda-śabdo gāuṇa ity arthaḥ. guṇaḥ cā 'tra parama-priyatvam; “tat preyaḥ putrād” ity-ādi-ṣṛuti-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher iti bhāvaḥ. tad uktam:  
20 “sukham duḥkha-sukhā-'tyaya” iti. “na nirānandam” iti ṣṛutis tv āupādhikā-'nanda-parā, satya-saṃkalpatvā-'di-ṣṛuti-vad iti. yat tu nir-upādhī-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānaṃ kaṣcid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhavā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

25 gāuṇa-prayoge bījam āha:

vimukti-praśaṃsā mandānām. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktim sukhatvena ṣṛutir stāuti prarocanā-'rtham ity arthaḥ.

antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-  
30 pūrvapakṣam apākaroti:

na vyāpakatvam manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṃ, karaṇatvād, vāsy-ādi-vat. vā-śabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viśeṣasya tṛtīyasya na vibhutvaṃ ity arthaḥ. deha-vyāpī-jñānā-'dikaṃ tu madhyama-  
35 parimāṇenāi 'vo 'papadyata iti.

atrā 'prayojakatva-śaṅkāyām anukūla-tarkam āha:

sakriyatvād, gati-çruteḥ. 70.

ātmano lokā-'ntara-gamana-çravaṇena tad-upādhi-bhūtasya 'ntaḥkara-  
nasya sakriyatve siddhe na vibhutvaṃ sambhavatī 'ty arthaḥ.

kūryatvo-'papattaye manaso niravayavatvam api nirākaroti :

na nirbhāgatvaṃ, tad-yogād, ghaṭa-vat. 71.

5

tac-chabdaḥ pūrva-sūtra-sthe-'ndriyam parāmṛṣati. manaso na nirava-  
yavatvam, aneke-'ndriyeṣv ekadā yogāt, kiṃ tu ghaṭa-van madhyama-  
parimāṇaṃ sāvayavam ity arthaḥ. kāraṇā-'vasthaṃ cā 'ntaḥkaraṇam aṇv  
eve 'ti bodhyam.

manaḥ-kālā-'dīnāṃ nityatvam pratiṣedhati :

10

prakṛti-puruṣayor anyat sarvam anityam. 72.

sugamam. — kāraṇā-'vasthaṃ cā 'ntaḥkaraṇā-'kāṣā-'dikam prakṛtir evo  
'cyate, na tu buddhy-ādikam ; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyām tu prakṛtiṃ vidyān, māyinaṃ tu mahe-'çvaram ;  
asyā 'vayava-bhūtāis tu vyāptāṃ sarvam idaṃ jagad ”

15

ity-ādi-çrutibhiḥ pum-prakṛtyor api sāvayavatvād anityatvam » iti. tatrā  
'ha :

na bhāga-lābho bhāgino, nirbhāgatva-çruteḥ. 73.

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yujyate ; niravayava-  
tva-çruteḥ

“niṣkalam niṣkriyam çāntam niravadyam nirañjanam ”

ity-ādine 'ty arthaḥ. ukta-çrutiḥ cā 'kāṣa-jalayor iva pitā-putra-cetanayor  
iva cā 'vibhāga-mātreṇā 'ñçā-'ñçi-bhāvam bodhayatī 'ti.

duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe  
pareṣāṃ matāni nirākaroti :

nā 'nandā-'bhivyaktir muktir, nirdharmatvāt. 74.

ātmany ānanda-rūpo 'bhivyakti-rūpaḥ ca dharmo nā 'sti ; svarūpaṃ ca  
nityam eve 'ti na sādhana-sādhyam. ato nā 'nandā-'bhivyaktir mokṣa ity  
arthaḥ. ānandā-'bhivyaktiḥ ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti  
bhāvaḥ ; anyathā “vidvān harṣa-çokāu jahātī” 'ti çruti-virodhāt. kiṃ cā  
'bhivyakter ātma-dharmatve 'pi sā kiṃ nityā 'nityā vā ? ādye siddhatvenā  
'puruṣārthatvam ; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattil.  
tasmād « ānandā-'bhivyaktir mukhya-mokṣa » iti navīna-vedāntināṃ apa-  
siddhānta eve 'ti dik.

35



na viṣeṣa-guṇo-'cchittis, tadvat. 75.

aṣeṣa-viṣeṣa-guṇo-'chedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. «nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād?» iti cen, na; asmābhir bhogyatā-samban-  
5 dhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhā-  
vāt. liṅga-ṣarīrā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittiḥ, kṣaṇikatvā-'di-doṣāt. 77.

10 «kṣaṇika-jñānam evā 'tmā, tasya viśayā-'kāratā bandhas, tad-vāsanā-  
'khyo-'parāgasya nāgo mokṣa» iti yan nāstika-mataṁ, tad api na; kṣaṇi-  
katvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antaram dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

15 jñāna-rūpasyā 'tmanah sāmagryeṇāi 'vo 'cchittir api na mokṣaḥ; ātma-  
nāṣasya loke puruṣārthatvā-'darṣanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāgo 'py evam ātma-nāṣeṇā 'puru-  
ṣārthatvān na mokṣa ity arthaḥ.

20 saṁyogāḥ ca viyogā-'ntā iti na deṣā-'di-lābho 'pi. 80.

prakṛṣṭa-deṣa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“saṁyogāḥ ca viyogā-'ntā, maraṇā-'ntaṁ ca jīvanam”

iti ṣrūyata ity arthaḥ. tathā ca vināṣitvāt svāmyaṁ na muktir iti.

na bhāgi-yogo bhāgasya. 81.

25 bhāgasyā 'ṇasya jīvasya bhāginy aṅgini paramā-'tmani layo na  
mokṣaḥ; <saṁyogā hi viyogā-'ntā> ity-ukta-hetoḥ; iṣvarā-'nabhyupagamāc  
ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'nimā-'di-yogo 'py, avaṣyambhāvitvāt tad-ucchitter, itara-  
yoga-vat. 82.

30 aṇimā-'dy-aiṣvarya-sambandho 'pi na muktiḥ; aiṣvarya-'ntara-sam-  
bandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.

<itara-viyoga-vad> iti pāṭhe tū 'cchittāv ayaṁ drṣṭāntaḥ.

ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-āigvarya-lābho 'pi na muktiḥ; itarāi-'ṣvarya-vat kṣayaṣṇutvād ity arthaḥ.

indriyāṇām āhamkārikatvaṃ yad uktam, tatra para-vipratipattiṃ nirākaroti :

6

na bhūta-prakṛtitvam indriyāṇām, āhamkārikatva-ṣruteḥ. 84.

sugamā yojanā. — pūrvam sva-siddhānto 'vadhṛtaḥ; asmiṃṣ cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

ṣakty-ādikam api tattvam asti 'ty āçayena pareṣām padārtha-pratiniyamam tan-mātra-jñānān muktiṃ ca nirākaroti :

10

na ṣaṭ-padārtha-niyamas tad-bodhān muktiḥ ca. 85.

« dravya-guṇa-karma-sāmānya-viṣeṣa-samavāyā eva padārthā » iti yad vāiṣeṣikāṇām niyamo, yaç ca « taj-jñānān mokṣa » ity abhyupagamaḥ, so 'prāmāṇikaḥ; ṣakty-ādy-atirekāt; pṛthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekād eva mokṣasyo 'ktatvād ity arthaḥ. 15  
gandhā-'di-mattvenai 'va hi pṛthivy-ādi-vyavahāro, gandhā-'diç ca sāmānya-  
'vasthāyām nā 'sti. ataḥ pṛthivītvā-'di-jātir api ghaṭatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam :

“nā 'ho, na rātrir, na nabho, na bhūmir,  
nā 'sīt tamo jyotir abhūn, na cā 'nyat  
ṣabdā-'di buddhy-ādy-upalabhyam; ekam  
prādhānikam brahma pumāns tadā 'sīd ” iti.

20

ṣoḍaṣā-'diṣv apy evam. 86.

nyāya-pāçupatā-'di-mateṣu ṣoḍaṣā-'diṣv api na niyamo, na vā tanmātra-jñānān muktiḥ; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate 25  
tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāraṇās tu padārthāḥ  
pañca-viṃṣatir eve 'ti niyamaḥ. pañca-viṃṣati-dravyeṣv eva guṇa-karma-sāmānya-ṣakty-ādīnām antarbhāva iti.

pañca-bhūtānām pūrvo-'kta-kāryatvo-'papatty-arthaṃ vāiṣeṣikā-'dy-abhyupagatam pāṛthivā-'dy-aṇu-nityatvam apākaroti :

30

nā 'ṇu-nityatā, tat-kāryatva-ṣruteḥ. 87.

pṛthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-ṣruter ity arthaḥ. yady apy asmābhiḥ sū ṣrutir na dṛçyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuḥ :

“aṇvyo mātṛā vināçinyo daṣā-'rdhānām ca yāḥ smṛtāḥ,  
tābhiḥ sārddham idam sarvaṃ sambhavaty anupūrvaça ” iti.

35

daṣā-'rdhānām pṛthivy-ādi-pañca-bhūtānām. na cā «'tra vākye 'ṇu-ṣabdena dvy-aṇukā-'dy eva grāhyam» iti vācyam; samkoce pramāṇā-'bhāvād iti. atrā 'ṇu-ṣabdo bhūta-paramā-'ṇu-para eva. vāiṣeṣikā-'dy-abhimatam ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-  
5 sāmānyasya nityatvam; rajo-guṇasya cāṇicalyā-'nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

«nanu niravayavasya paramā-'ṇoḥ katham kāryatvam ghaṭate?» tatrā 'ha:

**na nirbhāgatvam, kāryatvāt. 88.**

10 ṣṛuṭi-siddha-kāryatvā-'nyathā-'nupapattyā pṛthivy-ādy-aṇūnām na niravayavatvam ity arthaḥ. ata eva tanmātrā-'khyā-sūkṣma-dravyāṇy eva pāṛthivā-'dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāiḥ pratipāditam. <pṛthivī-paramā-'ṇur, jala-paramā-'ṇur> ity-ādi-vyavahāras tu pṛthivy-ādīnām apakarṣa-kāṣṭhā-'bhīprāyeṇāi 'va. ataḥ prakṛti-paryantam aṇutve  
15 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-'dy asti, tathā 'pi tasyā 'pratyakṣatayā na pṛthivītvā-'di-niyāmakatvam; vyakta-ṣānta-ghorā-'diviṣeṣavato vyakta-gandhā-'der eva pṛthivītvā-'di-siddheḥ. ato na tanmātrāṇi pṛthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-kāraṇatvā-'dināi 've 'ty api bodhyam.

20 «prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkārahetutvād» iti nāstikā-'kṣepam nirākaroti:

**na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.**

rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-'dinā 'pi sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-'niyamasyā 'ñjanā-'dāu dṛṣṭa-  
25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-rūpam vyañjakam iti bhāvaḥ.

«nanv evam kim aṇu-parimāṇam vastv asti, na ve?» 'ty ākāṅkṣāyām parimāṇa-nirṇayam karoti:

**na parimāṇa-cāturvidhyam, dvābhyām tad-yogāt. 90.**

30 aṇu mahad dīrgham hrasvam iti parimāṇa-cāturvidhyam nā 'sti, dvāi-vidhyam tu vartata eva; dvābhyām tad-yogāt, dvābhyām evā 'ṇu-mahat-parimāṇābhyām cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā 'vāntara-bhedāv eva hi hrasva-dīrghau; anyathā vakrā-'di-rūpāiḥ parimāṇā-'nantya-prasaṅgād iti.

35 tatrā 'sman-naye 'ṇu-parimāṇam ākāṣasya kāraṇam guṇa-viṣeṣam varjayitvā bhūte-'ndriyāṇām mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.

anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'nta-parimāṇāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyene 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṃ sāmānyene 'ty arthād uktam. tad-artham sāmānyeṣu nāstika-vipratipattiṃ nirākaroti: 5

**anityatve 'pi sthiratā-yogāt pratyabhijñānaṃ sāmānyasya. 91.**

vyaktīnām anityatve 'py asthiratve 'pi <sa evā 'yam ghaṭa> iti sthiratā-yogena yat pratyabhijñānaṃ, tat sāmānyasya; sāmānya-viśayakam eva tat pratyabhijñānam ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha:

10

**na tad-apalāpas, tasmāt. 92.**

sugamam.

«nanv a-tad-vyāvṛtti-rūpeṇā 'bhāvenāi 'va pratyabhijñā 'papādanīyā, sāi 'va ca sāmānya-ṣabdhā-'rtho 'stu?» tatrā 'ha:

**nā 'nya-nivṛtti-rūpatvam, bhāva-pratīteḥ. 93.**

15

<sa evā 'yam> iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty arthaḥ. anyathā hi <nā 'yam aghaṭa> ity eva pratīyeta. kiṃ cā 'nya-vyāvṛtti-ṣabdasyā 'ghaṭa-vyāvṛttiḥ ity artho vācyaḥ; tatrā 'ghaṭatvaṃ ghaṭa-sāmānya-bhinnatvaṃ iti sāmānyā-'bhyupagama evā 'patita iti.

«nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati.» tatrā 'ha:

20

**na tattvā-'ntaram sādṛṣyam, pratyakṣo-'palabdheḥ. 94.**

bhūyo-'vayavā-'di-sāmānyād atiriktaṃ na sādṛṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

«nanu svābhāvīkī ṣaktir eva sādṛṣyam astu, na tu tat sāmānyam» ity ācāṅkāṃ apākaroti:

25

**nija-ṣakty-abhivyaktir vā, vāiṣiṣṭyāt tad-upalabdheḥ. 95.**

vastunaḥ svābhāvika-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upalabdhitaḥ sādṛṣyo-'palabdher vilakṣaṇatvāt. ṣakti-jñānaṃ hi nā 'nyadharma-jñāna-sāpekṣam; sādṛṣya-jñānaṃ punaḥ pratiyogi-jñānaṃ apekṣate, 'bhāva-jñāna-vad iti jñānāyor vāilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā- 30 citkasyā 'pi darṣanāt. yāvad-dravya-sthāyi-ṣakti-vyāvartanāyā 'bhivyakti-padam iti. — kiṃ ca dharmināḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-'vasthāyām api yuva-sādṛṣyā-'patteḥ: kiṃ tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo yuvā-'di-sādṛṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kalpanā-'pekṣayā sarva-vyakty-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti. 35

«nanu tathā 'pi ghaṭā-'di-samjñakatvam eva ghaṭa-vyaktīnām anyo-  
'nyam sādṛṣyam astu; evam paṭā-'dīnām api. tathā ca tenāi 'vā 'nugata-  
pratyayo-'papattāv alam sāmānyena.» tatrā 'ha:

**na samjñā-samjñi-sambandho 'pi. 96.**

- 5 yathoktaḥ samjñā-samjñīnoḥ sambandho 'pi na sādṛṣyam; vāiṣṭyāt  
tad-upalabdher eve 'ty arthaḥ; samjñā-samjñi-bhāvam ajānato 'pi sādṛṣya-  
jñānād iti.

api ca:

**na sambandha-nityato, 'bhayā-'nityatvāt. 97.**

- 10 samjñā-samjñīnor anityatvāt tat-sambandhasyā 'pi na nityatā. ataḥ  
katham tenā 'tīta-vastu-sādṛṣyam vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syāt; kim atra  
bādhakam?» tatrā 'ha:

**nā 'jaḥ sambandho, dharmi-grāhaka-māna-bādhāt. 98.**

- 15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-  
māna-rītyā svarūpenāi 'vo 'papattāu sambandha-kalpanā-'navakāṣāt. sa  
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-  
grāhaka-pramāṇenāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

- «nanv evam nityayor guṇa-guṇīnor nityaḥ samavāyo no 'papadyeta.»  
20 tatrā 'ha:

**na samavāyo 'sti, pramāṇā-'bhāvāt. 99.**

sugamam.

«nanu vāiṣṭya-pratyakṣam viṣṭa-buddhy-anyathā-'nupapattiḥ ca  
pramāṇam.» tatrā 'ha:

- 25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.  
100.

- ubhayatrā 'pi vāiṣṭya-pratyakṣe tad-anumāne ca svarūpenāi 'vā  
'nyathā-siddher na tad ubhayaṁ samavāye pramāṇam ity arthaḥ. ayam  
bhāvaḥ: yathā samavāya-vāiṣṭya-buddhiḥ samavāya-svarūpenāi 've  
30 'syate, 'navasthā-bhāyād iti, tatra pratyakṣā-'numāne anyathā-siddhe, evam  
guṇa-guṇī-prabhīnām viṣṭa-buddhir api guṇā-'di-svarūpenāi 've 'ṣyatām.  
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

- «nanv evam saṁyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-  
ayasyā 'pi svarūpenāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi  
35 bhūta-ghaṭayoh svarūpa-tādavasthyena viṣṭa-buddhi-prasaṅgāt. sam-  
avāya-sthale ca samavetasya kadā-'pi svā-'ṣraya-viyogo nā 'stī 'ti nā 'yam  
doṣaḥ.

kaṣcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantam vaktavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāiṣṭhya-pratyayāc ca. kim tu bheda-bheda-buddhi-niyāmakah sambandha-viṣeṣa evā 'gatyā vaktavyah. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. 5 sambandhi-dvayā-'tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kim ca tādātmyasya bheda-buddhi-niyāmakatvam drṣṭam <ghaṭo dravyam> ity-ādāu, na tv ādhārā-'dheya-bhāva-buddhi-niyāmakatvam api; <ghaṭasya dravyam> ity-ādy-ananubhavāt. ato dravyatvā-'dikam eva 10 dravyā-'di-tādātmyam. tataḥ ca katham ādhārā-'dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-'dy-abhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṃyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yam nāstikānām ākṣepaḥ: « nā 'sti kṣobhā-'khyā kasyā-'pi kriyā. 15 sarvaṃ vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaṣyati 'ty ato na deṣā-'ntara-saṃyogo-'nneyā kriyā sidhyati » 'ti. tatrā 'ha:

**nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator evā 'parokṣa-pratīteḥ. 101.**

na kevalam deṣā-'ntara-saṃyogā-'dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikaṭa-sthasya draṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pratītir asti <vrkṣaḥ calatī> 'ty-ādir ity arthaḥ.

trītyā-'dhyāye ṣarīrasya pāñcabhāutikatvā-'di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadrhṭaḥ. teṣv atra para-pakṣam pratiṣedhati:

**na pāñcabhāutikam ṣarīram, bahūnām upādānā-'yogāt. 102. 25**

bahūnām bhinna-jātīyānām. ṣeṣam sugamam. bhinna-jātīyānām co 'pādānatvam ghaṭa-paṭā-'di-sthale na drṣṭam iti sajātīyam evo 'pādānam. itarac ca bhūta-catustayam upaṣṭambhakam ity āṣayena pāñcabhāutika-vyavahāraḥ. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-'pādā-nakatve 'pi pṛthivy evo 'pādānam sarva-ṣarīrasye 'ti vakṣyati. 30

« sthūlam eva ṣarīram » iti kecit. tan nirākaroti:

**na sthūlam iti niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.**

indriyā-'ṣrayatvam ṣarīratvam;

“yan mūrtyi-avayavāḥ sūkṣmās tasye 'māny āṣrayanti ṣaṭ,  
tasmāc charīram ity āhus tasya mūrtim manīṣiṇa”

35

iti Manu-vākyāt. etādṛṣam ca ṣarīram sthūlam pratyakṣam eve 'ti na niyamaḥ. kutaḥ? ātivāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

ṣarīrā-'ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-'ntaram liṅga-deham  
ativāhayatī 'ty ātivāhikam; bhūtā-'ṣrayatām vinā citrā-'di-val liṅga-dehasya  
gamanā-'nupapatteḥ prāg evo 'ktatvāt. idam ca sūtram tasyāi 'va spaṣṭi-  
karaṇa-mātrā-'rtham. liṅgasya ca ṣarīratvam, bhogā-'ṣrayatayā puruṣa-  
5 pratibimbā-'ṣrayatayā ve 'ti bodhyam. ātivāhika-ṣarīre ca pramāṇam

“aṅguṣṭha-mātraḥ puruṣo 'ntar-ātmā sadā janānām hṛdaye samniviṣṭaḥ,”  
“aṅguṣṭha-mātram puruṣam niṣcakaṛṣa balād yama”

iti ṣruti-smṛtī. na hi liṅga-ṣarīrasya sakala-ṣarīra-vyāpinaḥ svato 'ṅguṣṭha-  
mātratvam sambhavati. ata ādhārasyā 'ṅguṣṭha-mātratvam arthāt sidhyati.  
10 yathā dīpasya sarva-grha-vyāpitve 'pi kalikā-'kāratvam, tāila-varty-ādi-  
sūkṣmā-'ṅṣasya daṣo-'pari sampiṇḍitasya pārthiva-bhāgasya kalikā-'kāra-  
tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimāṇatvam;  
svā-'ṣraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimāṇatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāṇi prāg uktāni. tad-upapādanāye 'ndriyā-  
15 nām aprāpta-prakāṣakatvam nirākaroti:

**nā 'prāpta-prakāṣakatvam indriyāṇām, aprāpteḥ sarva-prāpter  
vā. 104.**

svā-'sambaddhā-'rthānī 'ndriyāṇi na prakāṣayanti; aprāpteḥ, pradīpā-  
'dīnām aprāpta-prakāṣakatvā-'darṣanāt; aprāpta-prakāṣakatve vyavahitā-  
20 'di-sarva-vastu-prakāṣakatva-prasaṅgāc ce 'ty arthaḥ. ato dūra-stha-sūryā-  
'di-sambandhā-'rtham golakā-'tiriktam indriyam iti bhāvaḥ. karaṇānām cā  
'rtha-prakāṣakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jādātāt,  
darpaṇasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-'dgrahaṇam  
evā 'rtha-prakāṣakatvam iti.

25 «nanv evam cakṣuṣas tāijasaṭvam eva yuktam; tejasa eva kiraṇa-  
rūpeṇā 'ṣu dūrā-'pasarpaṇa-darṣanād» iti ṣaṅkām nirākaroti:

**na tejo-'pasarpaṇāt tāijasam cakṣur, vṛttitas tat-siddheḥ. 105.**

tejaso 'pasarpaṇam dṛṣṭam iti kṛtvā tāijasam cakṣur na vācyam.  
kutaḥ? atāijasaṭve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatteḥ  
30 ity arthaḥ. yathā hi prāṇaḥ ṣarīram asaṁtyajyāi 'va nāsū-'grād bahiḥ  
kiyad-dūram prāṇanā-'khyā-vṛttyā 'pasarati, evam evā 'tāijasa-dravyam api  
cakṣur deham asaṁtyajyā 'pi vṛtty-ākhyā-pariṇāma-viṣeṣeṇa jhaṭity eva  
dūra-stham sūryā-'dikam praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramāṇam?» tatrā 'ha:

35 **prāptā-'rtha-prakāṣa-liṅgād vṛtti-siddhiḥ. 106.**  
sugamam.

deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṃ darśayati:  
bhāga-guṇābhyām tattvā-'ntaram vṛttiḥ, sambandhā-'rtham  
sarpatī 'ti. 107.

sambandhā-'rtham sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad  
vibhaktā-'ṅgo rūpā-'di-vad guṇaḥ ca na vṛttiḥ; kim tu tad-eka-deṣa-bhūtā 5  
bhāga-guṇābhyām bhinnā vṛttiḥ; vibhāge hi sati tad-dvārā cakṣuṣaḥ  
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khyā-kriyā-'nupapatter  
ity arthaḥ. etena buddhi-vṛttir api pradīpa-ṣikhā-vad dravya-rūpa eva  
pariṇāmaḥ, svacchatayā 'rthā-'kāra-to-'dgrāhī nirmala-vastra-vad iti sid-  
dham. 10

« nanv evaṃ vṛttinām dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu  
vṛtti-vyavahārah? » tatrā 'ha:

na dravya-niyamas, tad-yogāt. 108.

vṛttir dravyam eve 'ti niyamo nā 'sti. kutaḥ? tad-yogāt, tatra vṛttāu  
yogā-'rtha-sattvāt. “vṛttir vartana-jīvana” iti hi yāugiko 'yam ṣabalaḥ. 15  
jīvanam ca sva-sthiti-hetur vyāpārah; “jīva bala-prāṇa-dhāraṇayor” ity  
Anuśāsanāt; < vāṅgya-vṛttiḥ >, < cūdra-vṛttir > ity-ādi-vyavahārāc ca. tatra  
yathā dravya-rūpayā vṛttyā buddhir jīvati, tatthe 'cchā-'dibhir api 'ti te 'pi  
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇām bhāutikatvasyā 'pi ṣṛvaṇāt kadā-cil loka-viṣeṣa-bhedena 20  
ṣṛuti-vyavasthā ṣaṅkyeta. tatrā 'ha:

na deṣa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deṣa-bhedato 'pī 'ndriyāṇām ahaṃkāra-'tirikto-  
'pādānakatvam, kim tv asmad-ādīnām bhūr-loka-sthānām iva sarveṣām evā  
'haṃkārikatva-niyamaḥ; deṣa-bhedenāi 'kasyāi 'va līṅga-ṣarīrasya saṃcāra- 25  
mātra-ṣṛvaṇād ity arthaḥ.

« nanv evam bhāutikatva-ṣṛutiḥ katham upapadyatām? » tatrā 'ha:

nimitta-vyapadeṣāt tad-vyapadeṣaḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeṣo bhavati; yathe  
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeṣa ity arthaḥ. teja-ādi- 30  
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'haṃkāra-cakṣur-ādī-'ndriyāṇi  
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir  
bhavati 'ti. “annamayam hi, sāumya, mana” ity-ādi-ṣṛutis tad-ukta-yuktiḥ  
cā 'tra pramāṇam.

sthūla-ṣarīra-gataṃ viṣeṣam prasaṅgād avadhārayati:

35

uśmajā-'ndaja-jarāyujō-'dbhijja-sāṃkalpika-sāṃsiddhikaṃ ce 'ti  
na niyamaḥ. 111.



“teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bījāni bhavanti: aṇḍa-jam  
jīva-jam udbhij-jam” iti śrutāv aṇḍa-jā-’di-rūpaṃ ṣarīra-trāividhyam  
prāyikā-’bhiprāyeṇo ’ktam, na tu niyamaḥ; yata ūṣma-jā-’di ṣaḍvidham  
eva ṣarīram bhavati ’ty arthaḥ. tatro ’śma-jā dandaṣṭukā-’dayaḥ; aṇḍa-jāḥ  
5 pakṣi-sarpā-’dayaḥ; jarāyu-jā manuṣyā-’dayaḥ; udbhij-jā vṛkṣā-’dayaḥ;  
saṃkalpa-jāḥ Sanakā-’dayaḥ; sāmsiddhikā mantra-tapa-ādi-siddhi-jā, yathā  
Raktabija-ṣarīro-’tpanna-ṣarīrā-’daya iti.

ṣarīrasyai ’ka-mātra-bhūto-’pādānakatvam pūrvo-’ktam anenai ’va  
prasaṅgena viṣṇyā ’ha:

10 sarveṣu pṛthivy upādānam, asādhāranyāt. tad-vyapadeṣaḥ  
pūrva-vat. 112.

sarveṣu ṣarīreṣu pṛthivy evo ’pādānam, asādhāranyāt, ādhikyā-’dibhir  
utkarṣāt. ṣarīre pañca-catur-ādi-bhāutikatva-vyapadeṣas tu pūrva-vat,  
indriyāṇāṃ bhāutikatva-vad upaśṭambakatva-mātreṇe ’ty arthaḥ.

15 «nanu prāṇasya ṣarīre prādhānyāt prāṇa eva dehā-’rambhako ’stu.»  
tatrā ’ha:

na dehā-’rambhakasya prāṇatvam, indriya-ṣaktitas tat-siddheḥ.  
113.

prāṇo na dehā-’rambhakaḥ; indriyaṃ vinā prāṇā-’navasthānenā  
20 ’nvaya-vyatirekābhyāṃ indriyāṇāṃ ṣakti-viṣeṣād eva prāṇa-siddheḥ, prāṇo-  
’tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-  
vivyoge na tiṣṭhati; ato mṛta-dehe karaṇā-’bhāvena prāṇā-’bhāvān na prāṇo  
dehā-’rambhaka iti.

«nanv evam prāṇasya dehā-’kāraṇatve prāṇaṃ vinā ’pi deha utpad-  
25 yeta?» tatrā ’ha:

bhoktur adhiṣṭhānād bhogā-’yatana-nirmāṇam, anyathā pūti-  
bhāva-prasaṅgāt. 114.

bhoktuḥ prāṇino ’dhiṣṭhānād vyāpārād eva bhogā-’yatanasya ṣarīrasya  
nirmāṇam bhavati; anyathā prāṇa-vyāpārā-’bhāve ṣukra-ṣoṇitayoḥ pūti-  
30 bhāva-prasaṅgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṃcārā-’di-  
vyāpāra-viṣeṣaiḥ prāṇo dehasya nimitta-kāraṇam, dhāraṇatvād iti bhāvaḥ.

«nanu prāṇasyai ’vā ’dhiṣṭhānatvaṃ sambhavati, vyāpāravattvāt; na  
prāṇiṇaḥ, kūṣasthatvāt, nirvyāpārasyā ’dhiṣṭhāne prayojanā-’bhāvāc ce »  
’ti. tatrā ’ha:

35 bhr̥tya-dvārā svāmy-adhiṣṭhitir, nai ’kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpaṃ adhiṣṭhānaṃ svāmīnaḥ cetanasyai ’kāntāt  
sākṣān nā ’sti, kim tu prāṇa-rūpa-bhr̥tya-dvārā; yathā rājñāḥ pura-nirmāṇa

ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātṛtvam sākṣāt, puruṣasyā 'dhiṣṭhātṛtvam tu prāṇa-saṃyoga-mātreṇe 'ti siddham. kulālā-'dīnām ghaṭā-'dī-nirmāṇeṣv apy evam. viśeṣas tv ayam: tatra cetanasya buddhy-ādeḥ cā 'py upayogo 'sti; buddhi-pūrvaka-srṣṭitvād iti. yady api prāṇā-'dhiṣṭhā-nād eva deha-nirmāṇam, tathā 'pi prāṇa-dvārā prāṇi-saṃyogo 'py apekṣyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhā-nād" ity uktam.

"vimukta-mokṣā-'rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto bandha-darcanād?» iti pāresūm āksene nitya-muktim

### samādhi-susupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asamprajñātā-'vasthā, susuptiḥ cā 'tra samagra-susuptiḥ, mokṣaḥ ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayas tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūr-ṇatayā 'vasthānam; yathā ghaṭa-dhvaṇse ghaṭā-'kāṣasya pūrṇate 'ty 16 arthaḥ. tad etad uktam: "tan-nivṛttāḥ upaḥānto-'parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāimittikatvā-'bhāvāt, sphatikasya ṣaṅklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaktiā paricchedā-'bhimānaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā-'dī-mālinyam iva ca bhavati 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā-'nvaya-vyatirekā-'nuvidhānāt, sphatika-lāu-hitya-vad iti bhāvaḥ. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālinyā-'dī-rahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-mīmāṃsāyām ivai 'çvāryo-'palakṣita-puruṣa-viçeṣa-mātra-vācī 'ti vivektavyam. atrāi 'te çlokaḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāçe 'nabhivyakte nānā-'kārāir itas tataḥ  
dhīr aṭantī saha-vyakter aṭantīm darçayec citim.

vastutas tu sadā pūrṇam eka-rūpaṁ ca cin-nabhaḥ;  
vṛtti-çūnya-pradeçeṣu drçyā-'bhāvān na paçyati.

cakṣuṣo rūpa-vat puṁso drçyā vṛttir hi, ne 'tarat;  
samādhy-ādāu ca sū nā 'stī 'ty atah pūrṇaḥ puṁsāḥ tadā.

sthānāt, na tu cetaneṣu; puruṣe ca teṣāṃ apratibimbanād iti. jāgrad-ādy-  
avasthāyām tu buddhi-vṛtti-pratibimba-vaṇād āupādhiko bandha ity asakṛd  
āveditam. «nanu Pātañjale tad-bhāṣye cā 'sāmprajñāta-yogo nirbīja  
uktaḥ; atra katham sabīja ucyata?» iti cen, na; asamprajñāte krameṇa  
5 bīja-kṣayo bhavati 'ty āṇayenāi 'va tatra nirbijatva-vacanāt; anyathā sar-  
vāsām evā 'sāmprajñāta-vyaktīnām nirbijatve vyutthānā-'nupapatter iti.

«nanu samādhi-suṣuptī dṛṣṭe stah; mokṣe tu kim pramāṇam?» iti  
nāstikā-'kṣepam pariharati:

**dvayor iva trayasyā 'pi dṛṣṭatvān, na tu dvāu. 118.**

10 samādhi-suṣupti-dṛṣṭāntena mokṣasyā 'pi dṛṣṭatvād anumitatvān na  
tu dvāu suṣupti-samādhī eva, kim tu mokṣo 'py asti 'ty arthaḥ. anumā-  
naṃ ce 'ttham: suṣupty-ādāu yo brahma-bhāvas, tat-tyāgaḥ citta-gatād  
rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāṇitas, tarhi suṣupty-ādi-  
sadrṣy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kūṇṭhyād  
arthā-'kāṛā vṛttiḥ samādhāu mā bhavatu; suṣupte tu vāsanā-prābalyād  
artha-jñānam bhaviṣyaty eve 'ti na suṣuptāu brahma-rūpatā yukte » 'ti.  
tatrā 'ha:

**vāsanayā 'nārtha-khyāpanam doṣa-yoge 'pi. na nimittasya  
20 pradhāna-bādhakatvam. 119.**

yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-  
khyāpanam sva-viṣaya-smāraṇam bhavati, yato na nimittasya guṇī-bhūtasya  
saṃskārasya balavattara-nidrā-doṣa-bādhakatvam sambhavati 'ty arthaḥ.  
balavattara eva hi doṣo vāsanām durbalām sva-kārya-kūṇṭhām karoti 'ti  
25 bhāvaḥ.

saṃskāra-leṇato jīvan-muktasya ṣarīra-dhāraṇam iti tṛtīyā-'dhyāye  
proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya ṣaṇvad ekasminn apy  
arthe 'smad-ādīnām iva bhogo dṛṣyate. so 'nupapannaḥ; prathamam  
bhogam utpādyai 'va pūrva-saṃskāra-nāṇāt; saṃskārā-'ntarasya ca jñāna-  
30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

**ekaḥ saṃskāraḥ kriyā-nirvartako, na tu prati-kriyam saṃskāra-  
bheda, bahu-kalpanā-prasakteḥ. 120.**

yena saṃskāreṇa devā-'di-ṣarīra-bhoga ārabdhaḥ, sa eka eva saṃskāras  
tac-ṣarīra-sādhyasya prārabdha-bhogasya samāpakāḥ; sa ca karma-vad  
35 eva bhoga-samāpti-nāṇyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra-  
nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-

cakra-bhramaṇa-sthale 'py evaṃ vegā-'khyāḥ saṃskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyaḥ.

udbhij-jam̐ ṣarīram astī 'ty uktam. « tatra bāhya-buddhy-abhāvāc charīratvaṃ nā 'stī » 'ti nāstikā-'kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati-  
tṛṇa-vīrudhā-'dīnām api bhoktr-bhogā-'yatanatvam, pūrva-  
vat. 121.

na < bāhya-jñānam yatrā 'sti, tad eva ṣarīram > iti niyamaḥ; kim tu vṛkṣā-'dīnām antaḥ-samjñānam api bhoktr-bhogā-'yatanatvaṃ ṣarīratvaṃ mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktr-adhiṣṭhānam vinā 10 manuṣyā-'di-ṣarīrasya pūti-bhāvas, tadvad eva vṛkṣā-'di-ṣarīreṣv api ṣuṣkatā-'dikam ity arthaḥ. tathā ca ṣrutīḥ “ asya yad ekām ṣākhām jīvo jahāty, atha sā ṣuṣyatī ” 'ty-ādir iti.

“ na bāhya-buddhi-niyama ” ity aṅṣasya pṛthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15 bhayād iti bodhyam.

smṛteḥ ca. 122.

“ ṣarīra-jāiḥ karma-doṣair yāti sthāvaratām naraḥ,  
vācīkaiḥ pakṣi-mṛgatām, mānasair antya-jātītām ”

ity-ādi-smṛter api vṛkṣā-'diṣu bhoktr-bhogā-'yatanatvam ity arthaḥ. 20

« nanu vṛkṣā-'diṣv apy evaṃ cetanatvena dharmā-'dharmo-'tpatti-prasaṅgaḥ. » tatrā 'ha :

na deha-mātrataḥ karmā-'dhikāritvaṃ, vāciṣṭya-ṣruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti योग्यatvaṃ jīvasya. kutaḥ? vāciṣṭya-ṣruteḥ; brāhmaṇā-'di-deha-viṣiṣṭatvenāi 'vā 'dhikāra-ṣravaṇād 25 ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāraṃ darṣayan deha-trāividhyam āha :  
tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-  
dehāḥ. 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro 30 deha-vibhāgaḥ: karmadeha-bhogadeho-'bhayadehā itī 'ty arthaḥ. tatra karma-dehaḥ parama-rṣiṇām, bhoga-deha Indra-'dīnām sthāvarā-'dīnām co, 'bhaya-deho rāja-rṣiṇām iti. atra prādhānyena tridhā vibhāgaḥ; anyathā sarvasyāi 'va bhoga-dehatvā-'patteḥ.

caturtham api ṣarīram āha :

**na kimcid apy anuṣayinaḥ. 125.**

“ vidyād anuṣayaṃ dveṣe paṣcāttāpā-'nubandhayor ”

iti vākyaḍ anuṣayo 'tra vāirāgyam. viraktānām ṣarīram etat-traye na  
5 kimcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-  
ratā-'dīnām; teṣām jñāna-mātra-pradhāna-dehatvāḍ iti.

uktasye 'ṣvara-'bhāvasya sthāpanāya parā-'bhyupagataṃ jñāne-'cehā-  
krty-ādi-nityatvam pratiṣedhati :

**na buddhy-ādi-nityatvam āṣraya-viṣeṣe 'pi, vahni-vat. 126.**

10 buddhir atrā 'dhyavasāyā-'khyā vṛttiḥ. tathā ca jñāne-'cehā-krty-  
ādīnām āṣraya-viṣeṣe parāir iṣvaro-'pāḍhitayā 'bhyupagate 'pi nityatvam  
nā 'sti; asmad-ādi-buddhi-dṛṣṭāntena sarveṣām eva buddhi-'cehā-'dīnām  
anityatvā-'numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varaṇa-tejaso 'py  
anityatvā-'numānam ity arthaḥ.

15 āstām tāvaj jñāne-'cehā-'der nityatvam; tad-āṣraya iṣvaro-'pāḍhir evā  
'siddha, iṣvarasyā 'siddher ity āha :

**āṣrayā-'siddheṣ ca. 127.**

sugamam.

« nanv evam brahmā-'ndā-'di-sarjana-samartham sarvajñatvā-'dikam  
20 katham janyaṃ sambhāvyetā 'pi; loke tapa-āḍibhir evam āiṣvarya-'darṣa-  
nāḍ » iti. tatrā 'ha :

**yoga-siddhayo 'py āuṣadhā-'di-siddhi-van nā 'palapaniyāḥ. 128.**

āuṣadhā-'di-siddhi-dṛṣṭāntena yoga-jā apy aṇimā-'di-siddhayaḥ sṛṣṭy-  
āḍy-upayoginyaḥ sidhyanti 'ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vāḍinam pratyācāṣṭe :

**na bhūta-cāitanyam, pratyekā-'dṛṣṭeḥ sāmhatye 'pi ca — sām-  
hatye 'pi ca. 129.**

sāmhatā-bhāvā-'vasthāyām api pañca-bhūteṣu cāitanyam nā 'sti;  
vibhāga-kāle praty-ekam cāitanyā-'dṛṣṭer ity arthaḥ. tṛtīyā-'dhyāye ce  
30 'daṃ sva-siddhānta-vidhayo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na  
pāunaruktyam doṣāye 'ti. vīpsā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-'rtha-bhāṣiṇo ye ku-vāḍinaḥ,  
pañcame tān nirākṛtya sva-siddhānto dṛḍhī-kṛtaḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye para-pakṣa-  
35 nirajāyā-'dhyāyaḥ pañcamah.

adhyāya-catuṣkeṇa samasta-ṣāstrā-rtham pratijñāya pañcamā-dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīm tam eva sāra-bhūta-ṣāstrā-rtham ṣaṣṭhā-dhyāyena saṃkalayann upasaṃharati. uktā-rthānām hi punas tantrā-khye vistare kṛte ṣiṣyāṇām asaṃdigdhā-viparyasto dṛḍha- 5 taro bodha utpadyata iti; ataḥ sthūṇā-nikhanana-nyāyād anukta-yukty-ādy-upanyāsāc ca nā 'tra pāunaruktyam doṣāya :

**asty ātmā, nāstitva-sādhana-bhāvāt. 1.**

⟨jānāmī⟩ 'ty evam pratīyamānatayā puruṣaḥ sāmānyataḥ siddha evā 'sti; bādhaka-pramāṇa-bhāvāt. atas tad-viveka-mātram kartavyam ity arthaḥ. 10

tatra viveke pramāṇa-dvayam āha sūtrābhyām :

**dehā-di-vyatirikto 'sau, vāicitryāt. 2.**

asāv ātmā draṣṭā dehā-di-prakṛty-antebhyo 'tyantam bhinno, vāicitryāt; pariṇāmitvā-pariṇāmitvā-di-vāidharmyād ity arthaḥ. prakṛty-ādayas tāvat pratyakṣā-numānā-gamāiḥ pariṇāmitayāi 'va siddhāḥ; puru- 15 ṣasyā-pariṇāmitvam tu sadā-jñāta-viśayatvād anumīyate. tathā hi, yathā cakṣuṣo rūpam eva viśayo, na saṃnikarṣa-sāmye 'pi rasā-dir, evam puruṣasya sva-buddhi-vṛttir eva viśayo, na tu saṃnikarṣa-sāmye 'py anyad vastv iti phala-balāt klptam. buddhi-vṛtty-ārūḍhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-patteḥ. tāḥ ca buddhi- 20 vṛttayo nā 'jñātās tiṣṭhanti; jñāne-*cehā-sukhā-dīnām ajñāta-sattā-svīkāre* teṣv api ghaṭā-dāv iva saṃcayā-di-prasaṅgād ⟨aham jānāmi na vā, sukhī na ve?⟩ 'ty-ādi-rūpeṇa. atas tāsāṃ sadā-jñātatvāt tad-draṣṭā cetano 'pariṇāmī 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṛtter adarṣanā-patter iti. evam pārārthyā-pārārthyā- 25 'dikam api pūrvo-ktam vāidharmya-jātam bodhyam.

**ṣaṣṭhi-vyapadeṣād api. 3.**

⟨mame 'dam ṣarīram, mame 'yam buddhir⟩ ity-āder viduṣāṃ ṣaṣṭhi-vyapadeṣād api dehā-dibhya ātmā bhinnāḥ; atyantā-bhede ṣaṣṭhy-an-upapatter ity arthaḥ. tad uktaṃ Viṣṇupurāṇe : 30

“tvam kim etac chirah? kim tu ṣiras tava, tatho 'daram.

kim u pādā-dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

saṃastā-vayavebhyas tvam pṛthag-bhūya vyavasthitaḥ

⟨ko 'ham?⟩ ity atra nipuṇo bhūtvā cintaya, pārthive” 'ti.

na ca «sthūlo 'ham» ity-ādir api vidvad-vyapadeṣo 'stī» 'ti vācyam; 35 ṣrutya bādhitatayā ⟨mamā 'tmā Bhādrasena⟩ iti-vad gāuṇatvenāi 'va tad-upapatter iti.

«nanu <puruṣasya cāitanyam, Rāhoḥ ṣiraḥ, ṣilā-putrasya ṣarīram> ity-ādi-vyapadeṣa-vad ayam api bhavatu.» tatrā 'ha:

**na ṣilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.**

- <ṣilā-putrasya ṣarīram> ity-ādi-vad ayam ṣaṣṭhī-vyapadeṣo na bhavati.  
 5 ṣilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;  
 <mama ṣarīram> iti vyapadeṣe tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā  
 eva ṣrutya-ādi-pramāṇair bādhād ity arthaḥ. yas tu ṣāstreṣu mama-kāra-  
 pratiṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhaṇa-mātratvenā 'satyatā-  
 para eve 'ti bhāvaḥ. <puruṣasya cāitanyam> ity atrā 'py asti dharmi-  
 10 grāhaka-māna-bādhāḥ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirikta-  
 tayā 'tma-siddhāu cāitanya-svarūpatā-'vagāhanād iti.

dehā-'di-vyatiriktatayā puruṣam avadhārya tan-muktim avadhārayati:

**atyanta-duḥkha-nivṛtṭyā kṛta-kṛtyatā. 5.**

sugamam.

- 15 «nanu duḥkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena  
 na sā puruṣārtha» iti. tatrā 'ha:

**yathā duḥkhāt kleṣaḥ puruṣasya, na tathā sukhād abhilāṣaḥ.  
 6.**

- viṣaya-vidhayā hetutāyām pañcamyāu. kleṣaḥ cā 'tra dveṣaḥ. yathā  
 20 duḥkhe dveṣo balavattaro, nāi 'vam sukke 'bhilāṣo balavattaro, 'pi tu tad-  
 apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi  
 duḥkha-dveṣo duḥkha-nivṛtṭāv eve 'cchām janayatī 'ti na tulyā-'ya-vyaya-  
 tvam iti. tad uktam:

- 25 “abhyarthanā-bhaṅga-bhayena sādthur  
 mādhyasthyam iṣṭe 'py avalambate 'rtha” iti.

yā tu narakā-'di-duḥkha-darṣane 'pi kṣudra-sukha-pravṛtṭiḥ, sā rāgā-'di-  
 doṣa-vaçād eve 'ti.

sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛtṭir eva puru-  
 ṣārtha ity āha:

- 30 **kuṭrā-'pi ko-'pi sukhī 'ti. 7.**

ananta-trṇa-vṛkṣa-paçu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-  
 devā-'dir eva sukhī bhavati 'ty arthaḥ. itir hetāu.

tad api kādācitkam kvācitka-sukham madhu-viṣa-samprktā-'nna-vad  
 vicārakāṇām heyam eve 'ty āha:

- 35 **tad api duḥkha-ṣabalām iti duḥkha-pakṣe niḥkṣipante vi-  
 vecakāḥ. 8.**

tad api pūrva-sūtro-'ktaṃ sukhāṃ api duḥkha-miçṛitaṃ ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktāṃ Yoga-sūtreṇa: "pariṇāma-tāpa-saṃskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvaṃ eva duḥkhaṃ vivekina" iti. Viṣṇupurāṇe 'pi:

"yad-yat prīti-karam puṃsāṃ vastu, Māitreya, jāyate, 5  
tad eva duḥkha-vṛkṣasya bījatvaṃ upagacchati" 'ti.

«kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṃ tu sukho-'parakte» 'ti matam apākaroti:

**sukha-lābhā-'bhāvād apuruṣārthatvaṃ iti cen, na, dvāividhyāt.**

9. 10

sukha-lābhā-'bhāvān mokṣā-'khyā-duḥkhā-'bhāvasyā 'puruṣārthatvaṃ iti cen, na; puruṣārthasya dvāividhyād, dvi-prakāratvāt: sukhatva-duḥkhā-'bhāvatvābhyām ity arthaḥ. <sukhī syām,> <duḥkhī na syām> iti hi prthag eva lokānāṃ prārthanā drçyata iti.

çāṅkate:

15

**nirguṇatvaṃ ātmano, 'saṅgatvā-'di-çruteḥ. 10.**

«nanv ātmano nirguṇatvaṃ sukha-duḥkha-mohā-'dy-akhila-guṇa-çūnyatvaṃ nityaṃ eva siddham; asaṅgatva-çruteḥ, vikāra-hetu-saṃyogā-'bhāva-çravaṇāt; taṃ vinā ca guṇā-'khyā-vikārā-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. <nanu saṅgaṃ vinā 20  
svayaṃ eva vikāro bhavati> iti cen, «na;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,  
tad dravyaṃ eva tad-dravya-vikārāya na vāi yataḥ.

kiṃ ca svayaṃ vikāritve mokṣo nāi 'vo 'papadyate;  
svayaṃ moha-vikāreṇa punar-bandha-prasaṅgata" iti. 25

tathā co 'ktaṃ Kāurme:

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,  
na hi tasya bhaven muktir janmā-'ntara-çatāir api" » 'ti.

samādhatte:

**para-dharmatve 'pi tat-siddhir avivekāt. 11.** 30

sukha-duḥkhā-'di-guṇānāṃ citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ; avivekān nimittāt, prakṛti-puruṣa-saṃyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditāṃ, "nimittatvaṃ avivekasya na drṣṭa-hānir" iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike lāuhityaṃ iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva 35  
puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇai 'va duḥkhasya heyatvād iti.



«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»  
ity ākāṅkṣāyām āha:

**anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.**

agrhitā-'samsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca pra-  
5 vāha-rūpeṇā 'nādiḥ citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā  
tasya sādītve doṣa-dvaya-prasaṅgāt. sādītve hi svata evo 'tpāde muktasyā  
'pi bandhā-'pattiḥ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-  
tvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṁ cā 'viveko vṛtti-  
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavati 'ty atah puruṣasya  
10 bandha-prayojaka iti prāg evo 'ktaṁ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād» iti. tatrā 'ha:

**na nityaḥ syād ātma-vad, anyathā 'nucchittiḥ. 13.**

ātma-van nityo 'khaṇḍā-'nādir na bhavati, kim tu pravāha-rūpeṇā  
'nādiḥ; anyathā 'nādi-bhāvasya tasya ṣṛuti-siddho-'cchedā-'nupapatter ity  
15 arthaḥ.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha:

**pratiniyata-kāraṇa-nāḥyatvam asya, dhvānta-vat. 14.**

asya bandha-kāraṇasyā 'vivekasya ṣukti-rajatā-'di-sthale pratiniyataṁ  
yan nāḥya-kāraṇaṁ vivekas, tan-nāḥyatvam, tamo-vat; andhakāro hi prati-  
20 niyatenā 'lokenāi 'va nāḥyate, nā 'nya-sādhanene 'ty arthaḥ. tad uktaṁ  
Viṣṇupurāṇe:

“andhaṁ tama ivā 'jñānaṁ, dīpa-vac ce 'ndriyo-'dbhavam;  
yathā sūryas tathā jñānaṁ, yad, vipra-rṣe, viveka-jam” iti.

vivekenāi 'vā 'viveko nāḥyata iti pratiniyamasya grāhakam apy āha:

25 **atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.**

dhvāntā-'lokayor iva prakṛte 'pi pratiniyamaḥ ṣukti-rajatā-'diṣv  
anvaya-vyatirekābhyām eva grāhya ity arthaḥ.

athavāi 'vaṁ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṁ  
kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-  
30 ābhyām eva siddhaḥ. ṣravaṇa-manana-nididhyāsana-rūpaṁ eva kāraṇaṁ,  
na tu karmā-'dī 'ti; karmā-'dikam tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikam na sambhavati 'ti prathamā-'dhyāyo-  
'ktaṁ smārayati:

**prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.**

35 bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. ṣeṣaṁ sugamam.

« nanu mukter api kāryatayā vināṣā-'pattyā punar-bandhaḥ syād » iti. tatrā 'ha :

**na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.**

bhāva-kāryasyāi 'va vināṣitayā mokṣasya nāḥ nā 'sti ; “ na sa punar āvartata ” iti ṣruter ity arthaḥ. — api-ṣabdaḥ pūrva-sūtro-'ktā-'rtha-sam- 5 uccaye.

**apuruṣārthatvam anyathā. 18.**

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puruṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād ity arthaḥ.

apuruṣārthatve hetum āha :

10

**aviṣeṣā-'pattir ubhayoḥ. 19.**

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt. tataḥ cā 'puruṣārthatvam ity arthaḥ.

« nanv evam baddha-muktayor viṣeṣā-'bhyupagame nitya-muktatvam katham ucyate ? » tatrā 'ha :

15

**muktir antarāya-dhvaster na paraḥ. 20.**

vakṣyamāṇā-'ntarāyasya dhvaṁsād atiriktaḥ padārtho na muktir ity arthaḥ. yathā hi svabhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittam raktatvam ṣāuklyā-'varaka-rūpaṁ vighna-mātram, na tu japo-'padhānena ṣāuklyam naḥyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduḥ- 20 kṣyā 'tmano buddhy-upādḥikam duḥkha-pratibimbaṁ tad-āvaraka-rūpaṁ vighna-mātram, na tu buddhy-upadḥānena duḥkham jāyate tad-apāye ca naḥyati 'ti. ato nitya-mukta ātmā, bandha-mokṣāu tu vyāvahārikāv ity avirodha iti.

« nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā- 25 pratipādaka-ṣrutya-ādi-virodha » ity ata āha :

**tatrā 'py avirodhaḥ. 21.**

tatrā 'py antarāya-dhvaṁsasya mokṣatve 'pi puruṣārthatvā-'virodha ity arthaḥ. duḥkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duḥkha-bhogo 'pi. bhogaḥ ca pratibimba-rūpeṇa duḥkha-sambandha ity ataḥ 30 pratibimba-rūpeṇa duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā 'ntarāya-dhvaṁsaḥ ; tādṛḥṣaḥ ca mokṣo yathā-'rtha eve 'ti bhāvaḥ.

« nanv antarāya-dhvaṁsa-mātram cen muktis, tarhi ṣṛavāna-mātreṇāi 'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cāmīkara-siddhi-vad » iti. tatrā 'ha :

35

**adhikāri-trāividhyān na niyamaḥ. 22.**

uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇaḥ; tena ṣravaṇa-mātrā-'nantaram eva mānasa-sākṣātkāraḥ sarveṣāṃ iti na niyama ity arthaḥ. ato mandā-'dhikāra-doṣād Virocanā-'dīnām ṣravaṇa-mātrāc citta-vilāyana-kṣamam mānasa-jñānam no 'tpannam, na tu ṣravaṇasya jñāna-  
5 janana-'sāmarthyād iti.

na kevalam ṣravaṇa-mātram jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha:  
**dārḍhyā-'rtham uttareṣām. 23.**

ṣravaṇād uttareṣām manana-nididhyāsanā-'dīnām antarāya-dhvaṅsa-syā 'tyantikatva-rūpa-dārḍhyā-'rtham niyama ity anuṣajyate.

10 uttarāṇy eva sādhanāṇy āha:

**sthira-sukham āsanam iti na niyamaḥ. 24.**

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiram sukham ca yat, tad evā 'sanam ity arthaḥ.

mukhyam sādhanam āha:

15 **dhyānam nirviṣayam manaḥ. 25.**

vṛtti-ṣūnyam yad antaḥkaraṇam bhavati, tad eva dhyānam yogaḥ citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇā-'bhedena kāraṇa-ṣabdaḥ kārye prayuktaḥ; etat-sādhanatvena dhyānasya vakṣyamānatvād iti.

« nanu yogā-'yogayoḥ puruṣasyāi 'karūpyāt kim yogene? » 'ty āṣaṅkya  
20 samādhatte:

**ubhayathā 'py aviṣeṣaḥ cen, nāi 'vam, uparāga-nirodhād vi-  
ṣeṣaḥ. 26.**

uparāga-nirodhād vṛtti-pratibimbā-'pagamād yogā-'vasthāyām ayogā-'vasthāto viṣeṣaḥ puruṣasye 'ti siddhānta-dalā-'rthaḥ; ṣeṣam vyākhyāta-  
25 prāyam.

« nanu niḥsaṅge katham uparāgaḥ? » tatrā 'ha:

**niḥsaṅge 'py uparāgo 'vivekāt. 27.**

niḥsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga iva bhavati 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-  
30 vivekibhir ity arthaḥ.

etat eva vivṛṇoti:

**japā-sphaṭikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.**

yathā japā-sphaṭikayor no 'parāgaḥ, kim tu japā-pratibimba-vaṣād uparāgā-'bhimāna-mātram <raktaḥ sphaṭika> iti, tathāi 'va buddhi-puru-  
35 ṣayor no 'parāgaḥ, kim tu buddhi-pratibimba-vaṣād uparāgā-'bhimāno

'viveka-vaçād ity arthaḥ. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-'parāga iti sūtra-dvaya-paryavasito 'rthaḥ. tathā ca smaryate:

“yathā jale candramasaḥ kampā-'dis tat-kṛto guṇaḥ,  
dṛçyate 'sann api draṣtur ātmano 'nātmano guṇa” iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhyā-mokṣasyā 5  
'ntarāyaḥ; tasya ca dhvaṃsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-  
'khyenā 'samprajñāta-yogena 'ty ato yogād evā 'ntarāya-dhvaṃso bhavati  
'ti yoga-çāstrasyā 'pi siddhāntaḥ.

“dhyānaṃ nirviṣayam mana” iti yoga uktaḥ. tasya sādhanāny ācak-  
ṣaṇa eva yathokto-'parāgasya nirodho-'pāyam āha: 10

**dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.**

samādhi-dvārā dhyānaṃ yogasya kāraṇaṃ, dhyānasya ca kāraṇaṃ  
dhāraṇā, tasyāç ca kāraṇaṃ abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam,  
abhyāsasyā 'pi kāraṇaṃ viṣaya-vāirāgyaṃ, tasyā 'pi doṣa-darçana-yama-  
niyamā-'dikam iti Pātañjalo-'kta-prakriyayā tan-nirodha uparāga-nirodho 15  
bhavati citta-vṛtti-nirodhā-'khyā-yoga-dvāre 'ty arthaḥ.

citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-  
dhaṃ dvāraṃ darçayati:

**laya-vikṣepayor vyāvṛtṭye 'ty ācāryāḥ. 30.**

dhyānā-'dinā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteç ca nivṛtṭyā 20  
puruṣasyā 'pi vṛtṭy-uparāga-nirodho bhavati; bimba-nirodhe pratibimbasyā  
'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Patañjalir “yogaç  
citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-sārūpyam  
itaratre” 'ti sūtra-trayenāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-samnidhimattayā 25  
yathā-yathā bhaved buddhir ātmā tadvad ihe 'ṣyata”

ity-ādi-smṛtayo 'py etad āhur iti. tad evaṃ asamprajñāta-yogād eva  
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṃsa iti pragaṭṭakā-'rthaḥ.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

**na sthāna-niyamaç, citta-prasādāt. 31.**

30

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-  
niyama ity arthaḥ. çāstre tv āutsargikā-'bhiprāyeṇāi 'vā 'raṇya-giri-guhā-  
'di-sthānaṃ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi  
'kāgratā, tatrā 'viçṣād” iti.

samāpto mokṣa-vicāraḥ; idānīm puruṣā-'pariṇāmitvāya jagat-kāraṇaṃ 35  
upasaṃharati:

**prakṛter ādyo-'pādānatā, 'nyeṣāṃ kāryatva-ṣruteḥ. 32.**

mahad-ādīnāṃ kāryatva-ṣravaṇāt teṣāṃ mūla-kāraṇatayā prakṛtiḥ  
sidhyatī 'ty arthaḥ.

« nanu puruṣa evo 'pādānam bhavatu. » tatrā 'ha :

5 **nityatve 'pi nā 'tmano, yogyatvā-'bhāvāt. 33.**

guṇavattvaṃ saṅgitvaṃ co 'pādāna-yogyatā. tayoṛ abhāvāt puru-  
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

« nanu “ bahvīḥ prajāḥ puruṣāt samprasūtā ” ity-ādi-ṣruteḥ puruṣasya  
kāraṇatvā-'vagamād vivartā-'di-vādā ācraṇāyā? » ity ācāṅkyā 'ha :

10 **ṣṛuti-virodhān na kutarkā-'pasadasyā 'tma-lābhaḥ. 34.**

puruṣa-kāraṇatāyāṃ ye-ye pakṣāḥ sambhāvitās, te sarve ṣṛuti-viruddhā  
ity atas tad-abhyupagantṛṇāṃ kutārkikā-'dy-adhamānāṃ ātma-svarūpa-  
jñānaṃ na bhavatī 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-  
'pādānatva-vādino 'pi kutārkikā eva, teṣāṃ apy ātma-yathārtha-jñānaṃ  
15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-ṣṛutayaḥ ca ṣakti-ṣaktimad-  
abhedeno 'pāsanā-'rthā eva; “ ajām ekām ” ity-ādi-ṣṛutibhiḥ pradhāna-  
kāraṇatā-siddheḥ. yadi cā 'kāṣyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad  
ātmanaḥ kāraṇatvam ucyate, tadā tan na nirākurmaḥ; pariṇāmasyāi 'va  
pratiṣedhād iti.

20 « sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnāṃ eva kāraṇatva-darṣanāt  
katham prakṛteḥ sarvo-'pādānatvam? » tatrā 'ha :

**pāramparye 'pi pradhānā-'nuvṛttir, aṇu-vat. 35.**

sthāvarā-'diṣu paramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād  
upādānatvam akṣatam; yathā 'ṅkurā-'di-dvārakatve 'pi sthāvarā-'diṣu  
25 pāṛthivā-'dy-aṇūnāṃ anugamād upādānatvam ity arthaḥ.

vana-nyāyena prakṛter vyūpakatve pramāṇam āha :

**sarvatra kārya-darṣanād vibhutvam. 36.**

avyavasthayā sarvatra vikāra-darṣanāt pradhānasya vibhutvam;  
yathā 'nor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyā-  
30 tam.

« nanu paricchinnatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti  
vaktavyam? » tatrā 'hā :

**gati-yoge 'py ādya-kāraṇatā-hānir, aṇu-vat. 37.**

gati-svīkāre 'pi paricchinnatayā mūla-kāraṇatvā-'bhāvaḥ pāṛthivā-'dy-  
35 aṇu-dṛṣṭāntene 'ty arthaḥ.

athave 'tthaṃ vyākhyeyam. « nanu triguṇā-'tmaka-pradhānasyā 'nyo-

'nya-samyogā-'rtham ṣṛuti-smṛtiṣu kriyā kṣobhā-'khyā ṣṛyate; kriyāvat-tvāc ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva» ity āgaṅkya pari-harati: gati-yoge 'py ādya-kāraṇatā-'hānir, aṇu-vat. gatiḥ kriyā; tat-sattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vaiṣeṣika-mate pāṛthivā-'dy-aṇūnām ity arthaḥ.

5

«nanu pṛthivy-ādīnām navānām eva dravyānām darśanāt katham pṛthivītvā-'di-ṣūnyam pradhānā-'khyam dravyam ghaṭeta? na ca <pra-dhānam dravyam eva mā 'stv> iti vācyam; samyoga-vibhāga-pariṇāmā-'dibhir dravyatva-siddher» iti. tatrā 'ha:

**prasiddhā-'dhikyam pradhānasya, na niyamaḥ. 38.**

10

prasiddha-nava-dravyā-'dhikyam eva pradhānasya; ato navāi 'va dravyānī 'ti na niyama ity arthaḥ. ātmā-'tiriktānām pṛthivy-ādīnām aṣṭānām eva kāryatva-ṣṛaṇam cā 'tra niyame bādhakam iti bhāvaḥ.

«kim sattvā-'dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-trayā-'dhāra-bhūtā prakṛtir?» iti samṛcaye 'vadhārayati:

15

**sattvā-'dīnām a-tad-dharmatvam, tad-rūpatvāt. 39.**

sattvā-'di-guṇānām prakṛti-dharmatvam nā 'sti, prakṛti-svarūpatvād ity arthaḥ. yady api ṣṛuti-smṛtiṣu 'bhayam eva ṣṛyate, tathā 'pi lāghavā-'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-'di-trayam kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāṣasya vāyu-20 vat samyoga-mātreṇa nitya eva dharmāḥ syāt? ādye ekasyā eva prakṛter dravyā-'ntara-saṅgam vinā vicitra-guṇa-trayo-'tpatty-asambhavaḥ; dṛṣṭa-viruddha-kalpanā-'nāucityam ca. antye nityebhya eva sattvā-'dibhyo 'nyo-'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-vāiyarthyaṃ iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'ṇcataḥ 25 prakāṣā-'di-kāryo-'pahitayā 'bhivyakty-ādikam eva bodhayanti; yathā pṛthivīto dvīpo-'tpattim iti.

«nanv evam aṣṭāvinṣati-tattva-pratipādaka-ṣāstra-virodha» iti cen, na; tatra prakṛti-dharmānām sukhā-'dīnām vaiṣeṣika-guṇānām pṛthak-tattvā-'bhyupagamena tattvānām aṣṭāvinṣati-samkhyo-'papatteḥ.

30

vastutas tv idaṃ sūtram ittham vyākhyeyam: sattvā-'dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-'bhāvaḥ; tad-rūpatvāt prakṛter api sattvā-'di-rūpatvāt,

“sattvam rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti. tathā ca vaiṣeṣikānām pṛthivy-ādiṣv ivā 'smākam api 35 kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām avirodhaḥ. tatra sāmānya-'vastham sattvam aṇu-tulyam vaiśāmyā-'vastha-

sya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-tamaśī api.

pradhāna-pravṛtṭeḥ prayojanam upasaṃharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṇkuma-  
5 vahana-vat. 40.

tṛtīyā-'dhyāya-sṭhe "pradhāna-sṛṣṭiḥ parārthe" 'ty-ādi-sūtre vyākhyā-  
tam idam.

vicitra-sṛṣṭāu nimitta-kāraṇam āha :

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

10 karma dharmā-'dharmāu. sugamam anyat.

« nanu bhavatu pradhānāt sṛṣṭiḥ; pralayas tu kasmāt? na hy ekas-  
māt kāraṇād viruddha-kārya-dvayaṃ ghaṭate. » tatrā 'ha :

sāmya-vāiṣamyābhyām kārya-dvayam. 42.

sattvā-'di-guṇa-trayam pradhānam; teṣāṃ ca vāiṣamyāṃ nyūnā-  
15 'tirikta-bhāvena saṃhananam; tad-abhāvaḥ sāmyam. tābhyām hetubhyām  
ekasmād eva sṛṣṭi-pralaya-rūpaṃ viruddha-kārya-dvayam bhavati 'ty  
arthaḥ. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty āçayena tat-kāraṇatvam  
pradhānasya na pṛthag vicāritam.

« nanu pradhānasya sṛṣṭi-svābhāvyāj jñāno-'ttaram api saṃsāraḥ syāt. »  
20 tatrā 'ha :

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣātkārād dhetoḥ pradhānasya tat-puruṣā-  
'rthaṃ punaḥ sṛṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokā  
amātyā-'dayo rājño 'rthaṃ sampādya kṛtā-'rthāḥ santo na punā rājā-'rthaṃ  
25 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṃ hi  
pradhāna-pravṛttir ity uktam. sa ca jñānān niṣpanna iti bhāvaḥ.

« nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṃ saṃsāra-darṣanāt.  
tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt. » tatrā 'ha :

nā 'nyo-'pasarpane 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kāraṇa-saṃghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpane  
'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṃ  
svo-'pādhi-saṃyoga-viṣeṣa-tat-kāraṇā-'vivekā-'dīnāṃ abhāvād ity arthaḥ.  
idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ  
svo-'pādhi-pariṇāma-viṣeṣasya janmā-'khyasyā 'nutpādanam iti.

« nanv iyaṃ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṃ syāt. tad eva tv ātmā-dvāita-ṣṛuṭi-bādhitaṃ » ity āṇḍikā 'ha :

**puruṣa-bahutvaṃ vyavasthātaḥ. 45.**

“ye tad vidur, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyantī”  
'ty-ādi-ṣṛuṭy-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṃ sidh- 5  
yatī 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha :

**upādhiḥ cet, tat-siddhāu punar dvāitaṃ. 46.**

upādhiḥ cet svīkriyate, tarhy upādhi-siddhyāi 'va punar advāita-bhaṅga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī 10  
'ti prathamā-dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhaṅga » ity āṇḍikāyām āha :

**dvābhyām api pramāṇa-virodhaḥ. 47.**

puruṣo 'vidye 'ti dvābhyām apy aṅgīkṛtābhyām advāita-pramāṇasya 15  
gruter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha :

**dvābhyām apy a virodhān na pūrvam uttaram ca sādhakā-  
'bhāvāt. 48.**

dvābhyām apy aṅgīkṛtābhyām pūrvam pūrva-pakṣo bhavatām na 20  
ghaṭate; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgīkārāt;  
vikāśyā 'nityatayā vācā-rambhaṇa-mātratāyā asmābhir apī 'ṣṭatvāt.  
« nanu puruṣa-nānātva-svīkārāt prakṛter nityatva-svīkārāc cā 'sty evā  
'smad-virodha » ity āṇḍikā dūṣaṇā-'ntaram āha : “uttaram ce” 'ty-ādinā.  
advāita-vādinām uttaram siddhāntaḥ ca na ghaṭate; ātma-sādhaka-pramā- 25  
nasyā-'bhāvāt. tad-aṅgīkāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha :

**prakāṣatas tat-siddhāu karma-karṭṛ-virodhaḥ. 49.**

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-karṭṛ-virodha ity  
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'diṣu dṛṣṭam; 30  
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu  
buddhi-vṛṭty-ākhyā-pramāṇā-'ṅgīkārāt tad-dvārā pratibimba-rūpasya svasya  
bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā prati-  
bimba-rūpa-sva-sambandha iti bhāvaḥ. ātmanaḥ sva-prakāṣatva-ṣṛuṭis tv  
an-anyo-'pādhika-prakāṣā-'di-parā bodhyā.



« nanu nā 'sti karma-karṭṭ-virodhaḥ ; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt ; yathā vāiṣeṣikānām sva-niṣṭha-jñāna-dvārā svasya svayaṁ viṣaya » iti. tatrā 'ha :

**jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.**

5 cetane prakāṣa-rūpa-dharmaḥ sūryā-diṣv iva nā 'sti, kim tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati ; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā “sa eṣa ne 'ti ne 'tī” 'ty eva ṣrutyo 'padīṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api :

10 “< idam tad > iti nirdeṣṭum guruṇā 'pi na ṣakyata” iti.

< jaḍa-vyāvṛttāḥ > iti pāṭhe 'pi hetāu saptamyā 'yam evā 'rthaḥ. — asmiṇṇ ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam pareṣu 'panyāsā-'narham ; svasyā 'pi tulya-nyāyatvād iti.

15 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣruteḥ kā gatiḥ ? » tatrā 'ha :

**na ṣruti-virodho, rāginām vāirāgyāya tat-siddheḥ. 51.**

advāita-ṣruti-virodhas tu nā 'sti ; rāginām puruṣā-'tirikte vāirāgyāyāi 'va ṣrutibhir advāita-sūdanāt ; puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-  
20 tantra-phalā-'ntarā-'ṣravaṇāt. tac ca vāirāgyam sad-advāitenāi 'vo 'papad-  
yate, sattvaṁ ca kūṣasthatvam ity arthaḥ. ata eva ṣrutir api sad-advāitam  
eva Chāndogye pratipāditavatī 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-a-  
satyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha :

25 **jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt. 52.**

nidrā-'di-doṣa-duṣṭā-'ntaḥkaraṇā-'di-janyatvena svāpna-viṣaya-ṣaṅkha-  
pītimā-'dīnām asatyatvaṁ loke drṣṭam. tac ca mahad-ādi-prapañce nā  
'sti ; tat-kāraṇasya prakṛter Hiranyagarbha-buddheḥ cā 'duṣṭatvāt ;  
30 “yathā-pūrvam akalpayad” ity-ādi-ṣravaṇāt. « nanu “ne 'ha nānā 'sti  
kim-cane” 'ty-ādi-ṣrutya bādhitatvenā 'vidyā-'di-nāmā kaṣ-canā 'nādir  
doṣaḥ kalpanīyaḥ. » tatrā 'ha : “bādhakā-'bhāvād” iti. ayam bhāvaḥ :  
“ne 'ha nānā 'sti kim-cane” 'ty-ādi-ṣrutayo yāḥ parāḥ prapañca-bādha-  
katayā 'bhipreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva,  
35 na tu prapañcā-'tyanta-tucchatā-parāḥ ; svasyā 'pi bādha-'pattyā svā-'rthā-  
'sādhakatva-prasaṅgāt. na hi svapna-kālina-ṣabdasya bādhe taj-jñāpito  
'py arthaḥ punar na samdihyata iti. tasmād ātmā-'vighātakatayā ṣrutayo

na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kiñ-cane" 'ty-ādi-ṣruter <brahma-vibhaktam kim-api nā 'stī> 'ty arthaḥ;

"sarvaṃ samāpnoṣi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-'rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā- 5 viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-vikārāṇām atyanta-tucchatvaṃ siddham, yena dṛṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhaḥ  
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-ṣrutes tv ātmā-'tiriktasya kūṭastha-nityatā-rūpā-'tiparamārtha-sattā- 10 viraho 'rthaḥ; kiñ cā 'tmano nirodhā-'dy-abhāvo 'rthaḥ; anyathāi 'tādṛṣa-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi <mokṣo mithye> 'ti pratipādyā mokṣasya phalatvam apramattaḥ pratipādayatī 'ti. yāc cā 'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma-mīmāṃsā-bhāṣye cāi 'tā anyāc ca ṣrutayo 'smābhir vyākhyātā iti dik. 15

na kevalam vartamāna-daṣṭāyāṃ eva prapañcaḥ sann, api tu sadāi 've 'ty āha:

**prakārā-'ntarā-'sambhavāt sad-utpattiḥ. 53.**

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūkṣma-rūpeṇa sad evo 'tpadyate 'bhivyaktam bhavatī 'ty arthaḥ. 20

kartṛtva-bhokṛtvayor vāiyadhikaraṇye 'pi vyavasthām upapādayati sūtrābhyām:

**ahamkāraḥ kartā, na puruṣaḥ. 54.**

abhimāna-vṛttikam antaḥkaraṇam ahamkāraḥ. sa eva kṛtimān; abhi-māno-'ttaram eva prāyaḥ pravṛtti-darṣanāt; na tu puruṣo, 'pariṇāmitvād 25 ity arthaḥ. pūrvam ca <dharma-'dikam buddher> iti yad uktaṃ, tad ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'ṣayena.

**cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.**

ahamkārasya kartṛtve 'pi bhogaḥ city eva paryavasanno bhavati; ahamkārasya saṃhatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar- 30 maṇā 'nyasya bhoge puruṣa-viṣeṣa-niyamo na syāt.» tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahamkāreṇā 'sañjītam tasyāc cito yat karma, taj-janyatvād bhogasye 'ty arthaḥ. yo 'hamkāro yaṃ puruṣam ādāyā 'cetane <'ham, mame> 'ti vṛttiṃ karoti, tasyā 'hamkārasya karma tasyā 'tmana ucyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga 35 ity ācayaḥ.

Brahma-lokā-'nta-gatibhir nā 'sti niṣkṛtir iti pūrvo-'kte kāraṇaṁ darśayati:

candrā-'di-loke 'py āvṛttir, nimitta-sadbhāvāt. 56.

nimittam aviveka-karmā-'dikam. sugamam anyat.

5 «nanu tat-tal-loka-vāsi-jano-'padeṣād anāvṛtṭiḥ syāt?» tatrā 'ha:

lokasya no 'padeṣāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeṣa-mātrān na siddhir jñāna-niṣpattir, evaṁ tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānāṁ jñāna-niṣpattir na niyamena bhavatī 'ty arthaḥ.

10 «nanv evam Brahma-lokāḍ anāvṛtṭi-ṣṛuteḥ kā gatiḥ?» tatrā 'ha:

pāramparyeṇa tat-siddhāu vimukti-ṣṛutiḥ. 58.

Brahma-lokā-'di-gatānāṁ ṣṛavaṇa-mananā-'di-paramparayā prāyaṣo jñāna-siddhāu satyāṁ vimukti-ṣṛavaṇam; na tu sāksād-gati-mātreṇe 'ty arthaḥ. tal-loke jñānasya prāyikatvād anyā-lokāḍ viṣeṣa iti.

15 paripūrṇatve 'py ātmano gati-ṣṛutim upapādayati:

gati-ṣṛuteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-ṣṛavaṇā-'nurodhena bhoga-deṣasya kāla-vaṣāl lābhaḥ sidhyati, vyoma-vad upādhi-yogene 'ty arthaḥ. yathā hy 20 ākāṣasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahriyate, tathāi 've 'ti. tathā ca ṣṛutiḥ:

“ghaṭa-saṁvṛtam ākāṣaṁ nīyamāne ghaṭe yathā,  
ghaṭo nīyeta, nā 'kāṣaṁ, tadvaj jīvo nabho-'pama” iti.

25 “bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam” iti yad uktam, tat prapañcayati:

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya ṣukrā-'deḥ pūti-bhāva-prasaṅgān na pūrvo-'kta-bhogā-'yatana-siddhir ity arthaḥ.

30 «nanv adhiṣṭhānaṁ vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā-'yatana-nirmāṇam bhavatu.» tatrā 'ha:

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāj, jalā-'di-vad aṅkure. 61.

ṣukrā-'dāu sāksād asambaddhasyā 'drṣṭasya ṣarīrā-'di-nirmāṇe bhoktr-dvāratvā-'sambhavād, bijā-'sambaddhānāṁ jalā-'dīnām aṅkuro-'tpattāu

karṣakā-'di-dvāratva-vad ity arthaḥ. ataḥ svā-'çraya-saṃyoga-sambandhenāi 'vā 'drṣṭa-sambandhaḥ çukrā-'diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiçeṣikā-'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5  
tat-sambandha-ghaṭakatayā 'tmano 'dhiṣṭhātṛtvaṃ sthāpitam. sva-siddhānte tv adṛṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī 'ty āha :

**nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.**

bhoktur nirguṇatvenā 'drṣṭā-'sambhavāc ca nā 'drṣṭa-dvārakatvam ; 10  
hi yasmād ete 'drṣṭā-'dayo 'haṃkārasyā 'ntaḥkaraṇa-sāmānyasyāi 'va dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-mātreṇa sāksād eva bhoktur adhiṣṭhānam sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-çata-bhāgasya çatadhā kalpitasya ca 15  
bhāgo jīvaḥ sa vijñeyaḥ, sa cā 'nantyāya kalpata”

iti çruti-pratipāditam jīva-paricchinnavatvam anupapannam. tathe 'çvara-pratiśedhāt puruṣāṇām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi çāstīyo 'nupapanna » iti. tad idam āçāṅkā-dvayam apahartum āha :

**viçiṣṭasya jīvātvaṃ anvaya-vyatirekāt. 63.**

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattyā jīvātvaṃ prāṇitvam ; tac cā 'haṃkāra-viçiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ? anvaya-vyatirekāt; ahaṃkāravatām eva sāmāthyā-'tiçaya-prāṇa-dhāraṇayor darçanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darçanāt; pravṛtti-hetu-rāgo-'tpādakasyā 'haṃkārasyā 'bhāvād ity arthaḥ. athavā 25  
'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikam jīvasya paricchinnavatvam paramā-'tmā-'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvaḥ. — anena sūtreṇa viçiṣṭasya bhoktṛtvaṃ vā tvam-aham-pratyaya-gocaratvaṃ vā no 'ktam ; sāksāt-30  
kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt; tvam-aham-dharmi-puraskāreṇa vivekā-'nupapatteç ca. kim tu

“yadā tv abheda-vijñānam jīvātma-paramātmanoh  
bhavet, tadā, muni-çreṣṭhāḥ, pāça-cchedo bhaviṣyati.

ātmānam dvividham prāhuḥ parā-'para-vibhedataḥ ;  
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”

35

ity-ādi-vākya-çato-'kto jīvātma-paramātma-vibhāga eva pradārçitaḥ. tatra jīvātāyām ahamkāra upalakṣaṇam eve 'ti.

idānīm mahad-ahamkārayor eva tad-itarām jagat kāryam, ne 'çvarasye 'ti Brahmā-'di-trayasyāi 'va vyāvahārike-'çvaratva-lābhāya pratipāda-  
5 yiṣyati. tatrā 'dāv ahamkāra-kāryam āha:

**ahamkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pramāṇā-'bhāvāt. 64.**

ahamkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-samhāra-  
niṣpattir bhavati; tādṛça-balasyā 'hamkāra-kāryatvāt; anaham-kṛteṣu tat-  
10 sāmārthyā-'darçanāt. na tu vāiçeṣikā-'dy-uktā-'nahamkṛta-parame-'çvarā-  
'dhīnā; anahamkṛta-sraṣṭṛtve nitye-'çvare ca pramāṇā-'bhāvād ity arthaḥ.  
"aham bahu syām, prajāyeye" 'ti hy ahamkāra-pūrvikāi 'va sṛṣṭiḥ çrū-  
yate. tatrā 'ham-çabdasyā 'nukarāṇa-mātratve pramāṇā-'bhāva iti. anena  
sūtreṇā 'hamkāro-'pādhikam Brahma-Rudrayoḥ sṛṣṭi-samhāra-kartṛtvam  
15 çruti-smṛti-siddham api pratipāditam.

«nanu bhavaty ahamkāro 'nyeṣām kartā; ahamkārasya tu kaḥ kartā?» tatrā 'ha:

**adrṣṭo-'dbhūti-vat samānatvam. 65.**

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivyaktiḥ kāla-viçeṣa-  
20 mātrād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-pra-  
saṅgāt, tathāi 'vā 'hamkāraḥ kāla-mātra-nimittād eva jāyate, na tu tasyā  
'pi kartr-antaram asti 'ti samānatvam āvayor ity arthaḥ. na ca seçvara-  
mate «kāryā-'bhivyaktir apī 'çvareṇāi 'va kriyata» iti vaktum çakyate;  
içvarasya vāiṣamyā-nāirghṛnyā-'patteḥ. karma-sāpekṣatayāi 'va hī 'çvara-  
25 sya vāiṣamyā-'dikam seçvarāiḥ parihartavyam. tac cet karṇe 'çvara  
evā 'dhitiṣṭhet, tarhi vāiṣamyā-'dikam āpadyetāi 've 'ti bhāvāḥ.

**mahato 'nyat. 66.**

ahamkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikam,  
tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhīmāna-kāraṇā-  
30 'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiçaya-jūāna-balāi-  
'çvaryāc ce 'ty arthaḥ. anena ca sūtreṇa mahat-tattvo-'pādhikam  
Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pādhikatvāt tu Viṣṇur  
mahān parame-'çvaro brahme 'ti ca gīyate. tad uktam:

“yad āhur Vāsudevā-'khyam cittam, tan mahad-ātmakam” iti.

35 atra çāstre kāraṇa-brahma tu puruṣa-sāmānyam nirguṇam eve 'syate;  
içvarā-'nabhyupagamāt. tatra ca kāraṇa-çabdaḥ sva-çakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛtīḥ svata eva bhavatī 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogyā-bhoktṛ-bhāvaḥ; sa ca prakṛti-pravṛtteḥ prāṇ nā 'stī» 'ty āṇāṅkāṃ pariharati: 5

**karma-nimittaḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-  
'ṅkura-vat. 67.**

yeśāṃ sāṃkhyāi-'kādeḥinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogyā-bhoktṛ-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bijā-'ṅkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikatve muk- 10  
tasyā 'pi punar-bhogā-'patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvaṃ samānam ity āha:

**aviveka-nimitto vā Pañcaçikhaḥ. 68.**

aviveka-nimitto vā sva-svāmi-bhāva iti Pañcaçikha āha; tan-mate 'py anādir ity arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaḥ ca 15  
pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇa 'ti. viveka-prāgabdhāvo 'vi-veka iti mate tu bijā-'ṅkura-vad anāditvaṃ na ghaṭate; akhaṇḍa-prāg-abhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

**liṅga-çarīra-nimittaka iti Sanandanācāryaḥ. 69.**

Sanandanācāryas tu liṅga-çarīra-nimittakaḥ prakṛti-puruṣayor bhogyā- 20  
bhoktṛ-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogād iti. tan-mate 'py anādir sa ity arthaḥ. yady api pralaye liṅga-çarīram nā 'sti, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-liṅga-çarīra-janyam asti; tad-dvārā bijā-'ṅkura-tulyatvaṃ svasvāmibhāva-liṅgaçarīrayor ity āçayaḥ.

çāstra-vākyā-'rtham upasaṃharati:

25

**yad vā tad vā, tad-ucchittīḥ puruṣārthas—tad-ucchittīḥ puru-  
ṣārthaḥ. 70.**

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogyā-bhoktṛ-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cche-  
daḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha- 30  
duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥkha-sādhāraṇa-bhoga-nivṛtīḥ puruṣārtha ucyate, tatra tu duḥkha-mātra-nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda-bhede 'py arthā-'bhedāt. sukham hi tāvad duḥkha-pakṣe nikṣiptam iti sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇa 35  
puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpeṇāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā 'rtha upakramo-'pasāmhāra-sūtrayor iti. — bahulā-'ñṣasya dvir-āvṛttiḥ ṣāstra-samāpty-arthā.

5 ṣāstra-mukhyā-'rtha-vistāras tantra-'khye 'nukta-pūraṇāiḥ  
ṣaṣṭhā-'dhyāye kṛtaḥ paṇcād vākya-'rthaḥ co 'pasāmhṛtaḥ.

tad idaṃ sāṃkhya-ṣāstraṃ Kapila-mūrtyā bhagavān Viṣṇur akhila-loka-hitāya prakāṣitavān. yat tatra vedānti-bruvaḥ kaṇceid āha: «sāṃkhya-praṇetā Kapilo na Viṣṇuḥ, kim tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāṃkhya-ṣāstra-pravartaka”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loka 'smin mumukṣūṇāṃ dur-āṇayāt  
prasāmkhyānāya tattvānāṃ sammatāyā 'tma-darṣana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyāi 'va sāṃkhya-'padeṣ-ṭṛtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cā 'gni-ṣabdo  
15 'gny-ākhyā-ṣakty-āveṣād eva prayuktaḥ; yathā

“kālo 'smi loka-kṣaya-kṛt pravṛddha”

iti ṣrī-Kṛṣṇa-vākya kāla-ṣakty-āveṣād eva kāla-ṣabdaḥ; anyathā viṣva-rūpa-pradarṣaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

sāṃkhya-kulyām samāpūrya Vedānta-mathitā-'mṛtāiḥ  
20 Kapila-rṣir jñāna-yajña rṣiṇ āpāyayat purā.  
tad-vacaḥ-ṣraddhayā tasmin gurāu ca sthira-bhāvataḥ  
tat-prasāda-lavene 'daṃ tac-chāstraṃ vivṛtam mayā.

iti ṣrī-Vijñānabhikṣu-viracite Kāpila-sāṃkhya-pravacanasya bhāṣye tantra-'dhyāyaḥ ṣaṣṭhaḥ.

25 iti sāṃkhya-pravacana-bhāṣyaṃ  
samāptam.



## APPENDIX I.

### VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMRHYA- PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Çuddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 ( <i>that is page 1, line 16</i> ) 'smāt. 29 <i>api</i> ( <i>instead of eva</i> ). 210 'tmā-'kartṛtva-vittvas- yāi 'va. 11 manyamānaḥ ( <i>instead of</i> <i>sa samānaḥ</i> ). 32,33 atrā 'pi vyāvahārika- pāramārthika-bhāvo bhavati. 34 vaḥ ( <i>instead of te</i> ). 45 dāitya. 510 prakarṣeṇā 'syām. 612,13 bhāvaḥ ( <i>instead of vi-</i> <i>bhāgaḥ</i> ). 714 sattve 'nutapyamāne tad- ākārā-'nurodhāt puruṣo. 817sattva-sambhavād ( <i>instead</i> <i>of sattā-'sambhavād</i> ). 35 vā vasantam. 934 'dāv api vivekam eve. 1019 'padeṣa-çruter. 34 svābhāvīkāyāpāyo. 112 abhāvo ( <i>instead of apāyo</i> ). 123 H. <i>adds hi after na</i> . 13 kālā-yoga. 15 H. <i>omits ca</i> . 34 uttaratra vakṣyamāṇam. 37 ced bandhane. 137 <i>api tu sa eva bandhaḥ</i> . 13 H. <i>omits āgu</i> . 34 ātmani. 149 kartṛtva-mātram duḥ- khitvā.	1421,22 sva-sva-bhukta-vṛtti- vāsanā-vad ( <i>instead of</i> <i>svatvaṁ ca . . . -vat-</i> <i>tvam</i> ). 36 vaktavyatvād ( <i>instead of</i> <i>uktatvād</i> ). 37 nityayoḥ ( <i>instead of vi-</i> <i>bhvoḥ</i> ). 1512 H. <i>adds anyat after</i> <i>vastu</i> . 14 sāmvr̥ttikam, sāmvr̥ttiḥ. 26 -yogāṅgānuṣṭhānā- 187 bandhā-'patter. 22,23 samskriyate. 197 H. <i>adds iti ṣeṣaḥ after</i> <i>kṣaṇikatvam</i> . 2012 H. <i>adds vijñāna-mātram</i> <i>after bandho 'pi</i> . 2126 sāmvr̥ttikam. 2215 viyad-gāmi mano. 2331 H. <i>omits adṛṣṭena</i> . 2418 vivekā-'khyā- ( <i>instead</i> <i>of 'vivekā-'khyā-</i> ). 2524 -samyogasyāi ( <i>instead of</i> <i>-saṅgasyāi</i> ). 268 heya-hetuḥ pratipāditāḥ. 32 viveka-nāçakatvaṁ ( <i>in-</i> <i>stead of 'viveka-nāçaka-</i> <i>tvam</i> ). 37 evaṁ ca sati. 277 ce 'tthaṁ ( <i>instead of cet</i> ). 35 H. <i>omits 'py</i> . 239 H. <i>omits ca</i> . 10 tathā ca.	2815,16 tat puruṣe vān-mātram sarvaṁ, sphaṭika- 19 H. <i>omits sa</i> . 2917,18 pramāṇāny upany- asyante. 304,5 'samhatā-'vasthe 'ti. 11 sāmānye 'ti. 25 tad-asamgraha-nyūnatā. 316 jñānam atho 'py artha. 11 āditya-maṇḍale. 24 tanmātrā ( <i>instead of</i> <i>tanmātrās</i> ). 3615 'ty-ādi-kṣetrajñā- — pu- ruṣasya <i>is missing</i> . 3712 gāuṇyo 'tpatti- 23 sarga-pralaya-dharmi- ṇam. 3917 vandhyatvam ( <i>instead of</i> <i>āndhyatvam</i> ). 20 cittasya vṛttayas. 4123 karma-cito. 24 puṇya-cito. 37 tathā 'pi sā. 429 duḥkhā-'nivṛttir. 31 jñānasyā 'kṣayatvān na. 432 sāksāj-jñāno-'pāya. 13 H. <i>omits tat pramāṇam</i> . 17 tadā tū 'kte-'ndriya- 22 puruṣa-niṣṭha-bodhaḥ prame. 4413 H. <i>omits ca</i> . 477 jñeyatā-'bhidhānāya. 19 mahattva-rūpeṇa. 22 tathā cā'yaṁ jagaj-janah.
--	---	---



- 4812 cāi 'śām (*instead of te-śām*).  
 24 pratibimbasyāi 'vā 'ntaḥ-karaṇo-.  
 26 agni-yoga-viṣeṣa.  
 4938 H. omits vṛtti-rūpam.  
 5330 atha (*before sarvaṃ*).  
 34 pratiyogi-rūpatve.  
 5411 atyantā 'bhāvā 'ṅgikā-rāt.  
 13,14 H. omits nā 'yam ghaṭo.  
 5511 ṣṛtiḥ.  
 12 ātmāi 've (*instead of tama eve*).  
 13 ity-ādyā.  
 31 sthitā.  
 5734 ata (*instead of etad*).  
 5929 H. omits tu.  
 30 H. omits pratyekam.  
 34 no 'papadyate.  
 6012 ce 'ti (*instead of ve 'ti*).  
 26 tu (*instead of tad*).  
 6417 gaṇsadhvam (*instead of sambaddham*).  
 665 bhedo.  
 6 H. omits tasya.  
 31 niyamena sva-gocara-vṛtti-.  
 6731 ghaṭā 'kāṣā-vyavasthā.  
 685 H. omits tatra.  
 6912 jīvo na mriyate.  
 701 H. omits vā.  
 17,18 ṣabdā-gocare.  
 23 'khaṇḍatā-paṇā-kalpanā-yām.  
 7115 evam muktānām.  
 32 -pāramārthika-sattvenā 'nyan ne 'ti.  
 7224,25 sāmṛttika-.  
 25 'vidyakatāyāḥ.  
 32 H. omits apy.  
 7520 H. omits tasmād vā.  
 7618 pravartate (*instead of pravartata iti*).  
 36 tu (*instead of nu*). H. omits 'thā 'kāmayamāno.  
 771 H. omits niṣkāma āpta-kāma ātma-kāmo.  
 20 utpādye.
- 7814 H. omits devānām.  
 31-34 yathā kāraṇam svā-kāraḥ prakṛti-prabhā-vād iti (*instead of yathā ca . . . -abhāvād iti*).  
 7920 tatṛā.  
 25 api gantavyam.  
 807 iti gantavyam.  
 828 H. omits upasthasya hy upasthā 'ntaram.  
 9 yasye 'ndriyasya, and ucyate.  
 15 H. omits tu.  
 22 H. omits tu.  
 33 H. omits ca.  
 8411 sa (*instead of sama*).  
 15 H. omits asmin.  
 27 nirāsyatvāt.  
 8629 cintā vṛttir as two separate words.  
 8825 pūrva-sargīya-kāraṇāir evo.  
 8919 H. omits iti.  
 33 caturtha-sūtra-.  
 901 prayujyate (*instead of sa yujyate*).  
 9131 vāsanā-bhūta-sūksmaṃ.  
 9213 sāvaṃśasyo.  
 18 'nukrāmati, prāṇam anukrāmantam.  
 18,19 H. omits sarve prāṇā anūtkrāmantī.  
 19 evā 'vakraṃmati.  
 9325 mādakatā ṣaktiḥ.  
 9427 'nuṣṭhānam ṣṛtiṣv aṅgā-; and abhy (*instead of apy*).  
 9734 vighāte.  
 9830 'bhīhitā (*instead of 'bhimatā*).  
 991 tuṣṭir between kālā 'khyā and ogha.  
 10013 buddhir.  
 10127 H. omits sā.  
 1027 karmaṇe 'ti, and niṣik-tam.  
 14 sūtra-dvayam idam vyā-khyāya (*instead of athavā . . . vyākhyeyam*).  
 17 tadā (*instead of ta-thā*).
- 10223 vibhur aṇute (*instead of vijugupsate*).  
 25 vikriyate (*instead of avikriyāḥ*).  
 10318 athāi 'ko.  
 31 parārthataḥ (*instead of parārtham svataḥ*).  
 10418 H. omits kāivalyam.  
 20,21 «nanv eka-puruṣa-muktāv eva vivekā- 'kāra-vṛttiyā viraktā prakṛtiḥ katham anya-puruṣa- 'rtham punaḥ sṛṣṭāu pravartatām? na ca prakṛter aṅga-bhedān nāi 'ṣa doṣa iti vācyam; mukta- puruṣo- 'pakara-ṇāir api pṛthivy-ādibhir anyasya bhogya-sṛṣṭi-darṣanād iti.» tatṛā 'ha (*instead of eka-puruṣān . . . darṣayati*).  
 22 na virajyate prabuddha-rajju-tattvasyāi 'vo.  
 24-27 ekasmin puruṣe vivikta-bodhād viraktam api pradhānam nā 'nyasmin puruṣe sṛṣṭy-uparāgāya viraktam bhavati, kim tu tam prati sṛjaty eva; yathā prabuddha-rajju-tattvasyāi 'vo 'rago bhayā 'dikam na janayati, mūḍham prati tu janayaty eve 'ty arthaḥ (*instead of yathā . . . parān-mukhatā*).  
 33 H. omits kim tu.  
 1052 H. omits ca.  
 4 H. omits 'pi.  
 14 rūpa.  
 20 H. omits prakṛteḥ.  
 24 muktā.  
 1062 H. omits ānjasyena.  
 3 H. omits paṇu-vat.  
 9 H. omits 'py.  
 11 tatra kālī sādhanāir bandhaḥ (*instead of buddher . . . bandhaḥ*).  
 16 H. omits sva.  
 29 duḥkha-sambandhaḥ.

- 1074 avyaktā-'dya-  
10 asanniṣṭham (*instead of*  
anityam ca).  
18 ato 'ntarā (*instead of*  
antarā-'ntarā).  
1086 grutiḥ ca.  
10 loko.  
20 H. omits yathā.  
32 'vidyā-saṃskāra-leśasya  
sattā.  
1094 H. omits vedānti-bruvo.  
9 kṛta-kṛtyatā.  
28 paripūrṇa-cinmātreṇā.  
1101 jagat (*instead of* bha-  
vet).  
2 bhavet (*instead of* ja-  
gat).  
13 'ntareṇā 'ha.  
23 ca (*after* viraktasya).  
1111 nīrvayinī-vat.  
16 H. omits iti.  
26 āḡā vai vaḡya-virase as  
three separate words.  
1125 cā 'rthe sukhām.  
11 H. omits iti.  
13 aṅgato (*instead of* ukte).  
23 jñānam.  
28 hīyata.  
34 H. omits cec.  
35 yogino (*instead of* jñāna-  
sādhanaṇām).  
1138,9 are missing in H.  
10 iti Mokṣadharmā-'di-  
bhyah. iti Vasiṣṭhā-'di-  
smṛtibhyaḥ ca (*instead of*  
'ty-ādy- . . . -vākye-  
bhyah).  
12 dhāraṇa.  
13-15 are missing in H.  
31,32 bhrāntatva-gruter (*in-  
stead of* vivekā-'bhāva-  
gruter).  
1141 tac-chabdeno 'kto-'cya-  
mānayoh.  
3 H. omits kṛta-kṛtyatām  
. . . pradarṣayan.  
15 tad vai.  
1165 saṅge (*instead of*  
paṇḍā).  
7 tathā 'rdha-saṃkhyam.  
10 H. omits ity-ādinā.  
11621-23 H. omits tad uktam  
. . . kṣama" iti.  
31 puruṣārthatā-siddhyā.  
11722 iḡvarā-'dhiṣṭhātṛve.  
11812-14 H. omits iccho-  
'tpatty . . . ce'cchā-'dir  
iti.  
17 ḡkṣtitvena (*instead of*  
dharmatvena).  
26 cec cetanāi-'ḡvaryam.  
33 iti tatrā 'ha.  
11931 'dhikāra-hetu-  
1203 H. adds apy before ana-  
vasthā.  
8 āvidyakī.  
1212 H. omits jñāna-nāḡyā.  
15 H. omits lāukika.  
23,24 līṅgam (*instead of*  
arthā-'patti-rūpam pra-  
mānam).  
24,25 niṣedha-vidhy-āder evā  
'dharma-līṅgatvād ity  
arthah.  
12315 dhūmasyā 'pi.  
1253-5 H. omits siddha-vi-  
veka- . . . tad-vāiyar-  
thyam.  
12613-15 H. omits na cā . . .  
pravṛtteh.  
22,23 tasyābādha-'dir as one  
word.  
24 H. omits ata.  
32 niḡvasitam.  
12724 pratīṣedho-'papattir.  
26 cā 'nīrvacanīyam, tādṛḡa-  
syā 'pi bhānam.  
28-36 H. omits yā tu . . .  
proktam iti.  
1283-17 anyad vastv anyā-rū-  
peṇa bhāsata ity api na  
yuktam, sva-vaco-vyā-  
ghātāt. anyatrā 'nya-  
rūpasya nṛ-ḡṇga-tulya-  
tvam anyathā-ḡabdeno  
'cyate, 'tha ca tasya bhā-  
nam ucyata iti sva-vaca  
eva vyāhatam; asato bhā-  
nā-'sambhavyā 'nya-  
thā-khyāti-vādibhir api  
vacanād ity arthah. pu-  
ro-vartiny asattve 'nya-  
tra tat-sattāyā bhānā-  
'prayojakatvam iti bhā-  
vaḡ. na ca «sarvatrā  
'sato bhāne sāmāgrī na  
sambhavati saṃnikarṣā-  
'dy-abhāvād ity atah  
kvacit-sattā-mātramape-  
kṣyata» iti vācyam; anā-  
di-vāsanā-dhārāyā eva  
bhrama-hetutva-sambha-  
vād iti.  
12823,24 paṭā-'diḡu (*instead of*  
ḡukty-ādāu . . . sphatikā-  
'diḡu vā).  
1291-3 are missing in H.  
13-15 H. omits eko ghaṭa  
. . . 'sambhavāc ca.  
20-22 H. omits yathā-  
katham-cid . . . sāmāyād  
iti.  
33 utpattiḡ pratiter.  
1301 yady anāgatā-'vasthā-  
5 H. omits ḡabdeṣv iva  
ghaṭā-'diḡv api.  
13,14 H. omits āupādhika  
. . . 'ktatvāt.  
25 ḡṣṣya-buddhi-vāḡadyāyā.  
1314 ekātma-vādinām.  
5 nā 'tmā 'vidyā.  
11-15 H. omits avidyāyā  
. . . mano-dharmatvād  
iti.  
16-23 yadi cā 'vidyā dravya-  
rūpā puruṣā-'ḡritā ga-  
gane vāyuvad iṣyate,  
tadā 'tmā-'dvāita-hāniḡ.  
tathā prakṛtir eva se 'ti  
siddha-sādhanaṇm ca. tā-  
dṛḡam cā 'vibhāgenā (*in-  
stead of* Brahma-mimān-  
sāyām . . . avibhāgenā).  
24 H. adds brahma *after*  
'dvitīyam.  
27 jñānamayo 'py artha.  
37 H. adds satyam *after*  
tatra.  
13212-14 H. omits niṣedha-  
gruter . . . prasaṅgād.  
17-19 H. omits ḡuṇaḡ . . .  
bhāvaḡ.  
29 antahkarāṇo-'papatteh.

- adhiṣṭhātar 47<sup>11,12,15,16</sup>, 48<sup>2,5</sup>,  
 14<sup>15,17,18,20</sup>, 63<sup>20</sup>, 83<sup>28</sup>,  
 117<sup>22</sup>, 118<sup>3,5</sup>, 143<sup>1</sup>, 161<sup>6</sup>.  
 adhiṣṭhāna 36<sup>15</sup>, 63<sup>21</sup>, 69<sup>9</sup>,  
 81<sup>14</sup>, 90<sup>36,37</sup>, 91<sup>1,2,9,12,19</sup>,  
 117<sup>22</sup>, 131<sup>20</sup>, 142<sup>28,32,33,36</sup>,  
 143<sup>4</sup>, 145<sup>10</sup>, 154<sup>17</sup>, 160<sup>29</sup>,  
 161<sup>3,13</sup>.  
 adhiṣṭhāna-kāraṇa 131<sup>18</sup>.  
 adhiṣṭhāna-ṣarīra 91<sup>3,7</sup>.  
 adhiṣṭheya 63<sup>20</sup>.  
 adhyayana 99<sup>26,27,30</sup>. Cf.  
 vedā-.  
 adhyavasāya 57<sup>37</sup>, 58<sup>16</sup>, 78<sup>4</sup>,  
 33<sup>3</sup>, 83<sup>3,5</sup>, 146<sup>10</sup>.  
 adhyasta 71<sup>8</sup>, 76<sup>6,19,26</sup>, 95<sup>11</sup>,  
 114<sup>27,34</sup>, 128<sup>31,32</sup>.  
 adhyāsa 71<sup>9,20</sup>, 48<sup>38</sup>, 68<sup>30</sup>,  
 75<sup>24,27</sup>.  
 anadhikāra 116<sup>11</sup>.  
 anadhiṣṭhita 160<sup>27</sup>.  
 ananta 33<sup>38</sup>, 137<sup>34</sup>, 148<sup>31</sup>.  
 anavasthā 31<sup>36</sup>, 35<sup>31</sup>, 36<sup>23,27</sup>,  
 39<sup>9</sup>, 56<sup>25,30,33,36</sup>, 57<sup>4,9</sup>, 66<sup>31</sup>,  
 87<sup>17</sup>, 119<sup>37</sup>, 120<sup>1,3</sup>, 138<sup>30</sup>,  
 148<sup>10</sup>, 150<sup>8</sup>, 162<sup>20</sup>.  
 anavasthāna 142<sup>19</sup>.  
 an-aham-kṛta 162<sup>9-11</sup>.  
 anātman 12<sup>8</sup>, 50<sup>8</sup>, 97<sup>16,17</sup>,  
 98<sup>14</sup>, 120<sup>10</sup>, 130<sup>18,21,27</sup>.  
 anādi 14<sup>22</sup>, 17<sup>26</sup>, 24<sup>33</sup>, 27<sup>12,37</sup>,  
 28<sup>6</sup>, 37<sup>13,14</sup>, 55<sup>34</sup>, 65<sup>35</sup>, 72<sup>29</sup>,  
 75<sup>9</sup>, 87<sup>17</sup>, 103<sup>29</sup>, 119<sup>27</sup>,  
 120<sup>12,33</sup>, 150<sup>5,11,13,14</sup>, 158<sup>31</sup>,  
 163<sup>10,12,15,17,22,29</sup>.  
 anāropita 28<sup>17</sup>.  
 anāvṛtti 41<sup>32,35</sup>, 42<sup>1</sup>, 115<sup>2</sup>,  
 160<sup>5,10</sup>.  
 anitye-ṣvara 47<sup>9</sup>.  
 aniyata-padārtha 30<sup>26</sup>.  
 anirdhārya 127<sup>32</sup>.  
 anirvacaniya 127<sup>26</sup>.  
 anirvācyā 127<sup>32</sup>.  
 anukūla-tarka 62<sup>4</sup>, 63<sup>25</sup>, 123<sup>3</sup>,  
 132<sup>36</sup>.  
 anugata 19<sup>30</sup>, 32<sup>28</sup>, 44<sup>21</sup>, 64<sup>20</sup>,  
 68<sup>30</sup>, 122<sup>31</sup>, 138<sup>2</sup>, 141<sup>31,32</sup>.  
 anugama 30<sup>11</sup>, 44<sup>26</sup>, 116<sup>36</sup>,  
 124<sup>8,11</sup>, 154<sup>23,25</sup>.  
 anugamaka 44<sup>20</sup>.  
 Anugītā 113<sup>10</sup>.  
 anucintana 111<sup>11</sup>.  
 anuccheda 71<sup>8</sup>, 126<sup>5</sup>.  
 anuttamā-'mbhas name of a  
*Tuṣṭi* 99<sup>6</sup>.  
 anutpādana 156<sup>34</sup>.  
 anudhāvāna 56<sup>27</sup>.  
 anupacarita 48<sup>17</sup>.  
 anupalabdhi 45<sup>9</sup>, 52<sup>37</sup>, 53<sup>6,7</sup>.  
 anupalabhyatā 52<sup>23</sup>.  
 anupalambha 52<sup>19,27</sup>, 72<sup>1,4</sup>.  
 anupraveṣa 61<sup>9</sup>.  
 anubhava 11<sup>5</sup>, 14<sup>2</sup>, 19<sup>30</sup>, 20<sup>19</sup>,  
 28<sup>3</sup>, 34<sup>24,26</sup>, 36<sup>4</sup>, 49<sup>12,23</sup>, 52<sup>3</sup>,  
 57<sup>23</sup>, 63<sup>8</sup>, 65<sup>19</sup>, 67<sup>6</sup>, 71<sup>12</sup>,  
 72<sup>9</sup>, 82<sup>14</sup>, 108<sup>28</sup>, 125<sup>35</sup>,  
 129<sup>13,22</sup>, 132<sup>3,5,7,18</sup>, 139<sup>10</sup>.  
 anumāna 14<sup>1</sup>, 19<sup>9,16,20</sup>, 20<sup>19,26</sup>,  
 21<sup>3</sup>, 29<sup>22-24,31</sup>, 31<sup>14,19,34</sup>,  
 32<sup>17,19,32,37</sup>, 33<sup>2,22</sup>, 34<sup>16</sup>,  
 35<sup>8,17,22,23,28,30,32</sup>, 36<sup>3,18</sup>,  
 38<sup>6,12</sup>, 45<sup>9,10</sup>, 49<sup>36,39</sup>, 50<sup>10</sup>,  
 13<sup>15,16,18,19,22,24,26,29</sup>, 52<sup>18,19</sup>,  
 53<sup>11,12,16</sup>, 58<sup>16,27</sup>, 61<sup>34,36</sup>,  
 62<sup>15,16,26,27</sup>, 63<sup>25</sup> etc.  
 anumāpaka 57<sup>29</sup>.  
 anumiti 49<sup>39</sup>, 124<sup>10</sup>.  
 anuyogika 128<sup>7</sup>.  
 anuyogin 29<sup>30</sup>, 124<sup>20</sup>.  
 anuvartamānatā 65<sup>36</sup>.  
 anuvidhāna 143<sup>21</sup>.  
 anuvṛtti 63<sup>14</sup>, 107<sup>31</sup>.  
 anuvyavasāya 66<sup>1,3</sup>.  
 anuṣāya 146<sup>4</sup>.  
 Anuṣāsana 15<sup>11</sup>, 55<sup>36</sup>, 72<sup>23</sup>,  
 83<sup>7</sup>, 141<sup>17</sup>.  
 anuṣrava 9<sup>9</sup>, 41<sup>20</sup>.  
 anṛtatva 15<sup>29</sup>.  
 anāicvarya 78<sup>24</sup>, 106<sup>15</sup>.  
 antahkaraṇa 13<sup>36,38</sup>, 14<sup>20</sup>,  
 22<sup>17</sup>, 32<sup>33</sup>, 33<sup>8,11,12,21,32,38</sup>,  
 34<sup>1,10,11,17</sup>, 48<sup>2,4,17,19,21,24</sup>,  
 25<sup>29</sup>, 59<sup>20</sup>, 66<sup>1,2</sup>, 77<sup>10,16</sup>,  
 78<sup>37</sup>, 79<sup>4</sup>, 80<sup>25</sup>, 82<sup>35</sup>, 83<sup>12,16</sup>,  
 27<sup>3</sup>, 85<sup>30</sup> etc.  
 antar-aṅga 111<sup>10</sup>.  
 antar-aṅgaka 117<sup>4</sup>.  
 antar-gaḍu 129<sup>18</sup>.  
 antargata 40<sup>24</sup>, 72<sup>21</sup>, 81<sup>3</sup>.  
 antardṛṣya 65<sup>11</sup>.  
 antarbhāva 30<sup>24</sup>, 34<sup>13,14</sup>, 89<sup>32</sup>,  
 90<sup>10</sup>, 98<sup>15</sup>, 135<sup>28</sup>.  
 antaryāga 42<sup>15</sup>.  
 antaryāmin 162<sup>28</sup>.  
 antar-vikāra 133<sup>9</sup>.  
 antaḥsaṃjñā 143<sup>9</sup>.  
 andha-tāmisra in the sense of  
 abhiniveṣa 98<sup>21</sup>.  
 andha-paramparā 48<sup>8</sup>, 108<sup>13</sup>,  
 17<sup>1</sup>, 109<sup>5</sup>.  
 annamaya 92<sup>24,28</sup>.  
 anyathā-khyāti 25<sup>12</sup>, 84<sup>27</sup>,  
 128<sup>1,9,10</sup>.  
 anyathātva 127<sup>34</sup>.  
 anyathā-siddha 138<sup>30,32</sup>.  
 anyathā-siddhi 138<sup>28,34</sup>, 139<sup>1</sup>.  
 anyānā - 'natiriktā - 'vasthā  
 30<sup>4</sup>.  
 anyo-'nya-viśayatā 44<sup>16,25,30</sup>.  
 anyo-'nya-saṃvāda 34<sup>30</sup>.  
 anyo-'nyā-'bhāva 54<sup>8</sup>, 68<sup>16</sup>,  
 75<sup>34</sup>. Cf. 57<sup>18</sup>.  
 anyo-'nyā-'ṣraya 49<sup>17,20</sup>,  
 118<sup>12</sup>, 119<sup>36</sup>.  
 anvaya 53<sup>7</sup>, 12<sup>1</sup>, 74<sup>2</sup>; together  
 with vyatireka 13<sup>38</sup>, 19<sup>34</sup>,  
 20<sup>2,4</sup>, 34<sup>27</sup>, 65<sup>2</sup>, 68<sup>4</sup>, 76<sup>34</sup>,  
 142<sup>20</sup>, 143<sup>21</sup>, 150<sup>27,29</sup>,  
 161<sup>23,27</sup>.  
 apakaraṣa-kāṣṭhā 31<sup>34</sup>, 136<sup>14</sup>.  
 apara-vāirāgya 27<sup>883</sup>.  
 aparārtha 41<sup>12</sup>.  
 aparicchinna 143<sup>8</sup>, 39<sup>28</sup>.  
 aparīṇāmin 36<sup>34</sup>, 39<sup>7,8,19</sup>, 41<sup>12</sup>,  
 43<sup>32</sup>, 48<sup>30</sup>, 51<sup>15</sup>, 53<sup>23</sup>, 61<sup>23,26</sup>,  
 63<sup>30</sup>, 74<sup>17</sup>, 119<sup>17</sup>, 147<sup>14,16,24</sup>,  
 153<sup>35</sup>, 159<sup>25</sup>.  
 aparipanthin 100<sup>4</sup>.  
 aparīhārya 32<sup>1</sup>.  
 aparokṣa 29<sup>14</sup>.  
 apavarga 35<sup>29</sup>, 52<sup>8</sup>, 102<sup>36</sup>,  
 103<sup>3</sup>, 104<sup>18</sup>, 106<sup>9</sup>.  
 apasarpaṇa 140<sup>26,28,29</sup>.  
 apasiddhānta 23<sup>10</sup>, 69<sup>23</sup>, 133<sup>34</sup>.  
 aparārthya 147<sup>25</sup>.  
 api tu in the sense of kim tu  
 116<sup>1</sup>.  
 apūrṇa-kāma 117<sup>27</sup>.  
 apāruṣeya 50<sup>3</sup>, 125<sup>10,22,25</sup>,  
 126<sup>16</sup>.  
 aprakāṣa 64<sup>12,13</sup>.  
 apratiṣṭhā 35<sup>9</sup>, 46<sup>23</sup>.  
 apratihatēccha 118<sup>1</sup>.

- apratyakṣa 2920, 5021, 6228,  
 7111, 1216, 12533, 13616,  
 13937.  
 aprasakta 2736.  
 aprāpta-prakācaka 14015, 19.  
 aprārthaka 1051.  
 aprerya 10130.  
 abāhya 4530.  
 a-buddhi-pūrvaka 12630.  
 abhāva (*non-entity, non-existence in the technical sense only*) 623, 176, 1831, 2125,  
 2514, 17, 25, 4010, 12, 36, 5334-37,  
 544, 6, 13, 15, 28, 23, 30, 5718,  
 13713, 30. *Cf. atyantā-,*  
*anyo-'nyā-, dāṭṭikā-, paras-*  
*parā-, prāg-.*  
 abhiceṣṭā 8710.  
 abhijñā 7612, 13, 15, 16.  
 abhiniveṣa 9713, 19, 9821.  
 abhinna 13023.  
 abhimāna 12, 251, 23, 278, 16, 23,  
 24, 27, 31, 35, 37, 281-6, 3233, 37, 38,  
 331, 5, 6, 3825, 27, 4223, 24, 472, 9,  
 7012, 18, 20, 24, 791, 13, 835,  
 10636, 10927, 29, 13015, 14319,  
 15234, 35, 15924, 16229.  
 abhimānin 25, 7812-14, 7914.  
 abhivyakta 627, 7125, 10928,  
 14327, 15920.  
 abhivyakti 3710, 5521, 22, 24, 26,  
 27, 561, 3, 11, 13-16, 18, 24, 27, 30,  
 577-9, 11, 12, 14, 16, 22, 8028, 8518,  
 8810, 10126, 11118, 1273,  
 12932, 33, 1301, 4, 13328-30, 32,  
 34, 13731, 14319, 15526, 162  
 19, 23.  
 abhivaṅga 5922.  
 abhedā 2417, 3023, 314, 27, 3526,  
 558, 10, 11, 5815, 23, 5928, 671,  
 6810, 12, 13, 14, 15, 21, 6918, 7026,  
 37, 7530, 34, 785, 6, 791, 8318,  
 9527, 9815, 11334, 11419,  
 12325, 13010, 11, 14, 15, 17, 22,  
 23, 1394, 15217, 15416,  
 16334.  
 abhoktar 10235.  
 abhyantara 1732, 3017, 3231,  
 8528.  
 abhyavaharaṇa 5114.  
 abhyāsa 239, 1524, 2629, 972, 7,  
 999, 24, 10634, 36, 37, 10724, 26,  
 1171, 15313, 14.  
 abhyupagantar 15412.  
 abhyupagama 1013, 1121,  
 1524, 36, 1614, 1814, 27, 209,  
 2136, 37, 2229, 2513, 2834,  
 3026, 3216, 4630, 5617, 6225,  
 6637 *etc.*  
 abhyupagama-vāda 41, 3, 36,  
 512, 5325, 7736, 11212.  
 amāyika 9432, 34, 954, 8, 10.  
 amukta 1116, 28, 1415, 12612.  
 amṛtatva 927, 4223.  
 ambhas *name of a Tuṣṭi*  
 9835.  
 ayas-kānta 8216, 10216, 11826.  
 ayas-kānta-maṇi 8221, 11818.  
 ayonija 899.  
 ayāuktika 178, 955.  
 Arjuna 11010.  
 artha-kriyā 3537, 7130, 12225.  
*Cf. svā-.*  
 artha-kriyā-kārin 1717, 3533,  
 7129, 764, 12222, 23.  
 arthā-kāra 4332, 443, 17, 18, 23,  
 491, 2, 4, 7317, 1419, 14416.  
 arthā-patti 12121, 23.  
 ardha-laya 6616.  
 alakṣya 4528.  
 Alarka 11513.  
 alāukika 6733.  
 avagama 41, 2112, 3823, 408,  
 521, 8031, 9125, 966, 1549,  
 16414.  
 avagāhana 14811.  
 avacchinna 1326, 3934, 517,  
 527, 6910, 11, 12317.  
 avaccheda 1116, 17, 1439, 6511,  
 6816, 6923, 7115.  
 avacchedaka 1420, 3934, 35, 612,  
 6719, 24, 27, 7021, 12520.  
 avadhāraka 78.  
 avadhārana 51, 2613, 24, 4310, 15,  
 8936, 10522, 13016, 13325.  
 avadhārta 7236.  
 avadhṛta 3931, 4812, 761, 1357,  
 13924.  
 avabodha 11628.  
 avayavin 3433, 3526, 5820,  
 905, 6, 12913.  
 avasāna 514. *Cf. cid-.*  
 avastu 1521, 2026, 2829, 4012,  
 14, 18, 8720.  
 avasthā 617, 20, 22, 23, 31, 1112, 30,  
 31, 34, 36, 121, 2135, 276, 304, 5,  
 3111, 3411, 542, 5, 11, 26, 554, 24,  
 563, 18, 19, 22, 32, 5714, 15, 17, 21-23,  
 663, 8, 12, 14 *etc.* *Cf. anyūnā-*  
*'natirikṭā-, vāisamyā-, sā-*  
*myā-, tad-avastha.*  
 avāntara-sṛṣṭi 10026.  
 avāstava 1523.  
 avikalpita 317, 13130.  
 avikārin 8215, 12225.  
 avidyā 633, 1428, 1514, 20, 21, 28,  
 31, 34, 35, 162, 4, 16, 17, 24, 30, 31, 33,  
 172, 259, 11, 21, 25, 26, 37, 3627, 32,  
 33, 377, 12, 14, 21, 25, 27, 28, 381, 2, 4,  
 4020, 419, 10, 4230, 34, 6535,  
 9422, 9713, 15, 18, 988, 14, 16, 18,  
 10832, 33, 1092, 4, 6, 11924, 27,  
 29, 30, 33, 36, 1204, 7, 8, 10, 13, 15, 19,  
 20, 23, 24, 27, 28, 32, 1211, 1253,  
 1317, 10, 11, 13, 14, 17-19, 15715,  
 15831.  
 aviparyasta 1474.  
 avibhakta 317, 10, 7117, 13130.  
 avibhāga 164, 319, 11, 5536,  
 6815, 22, 23, 7126, 7534, 11334,  
 13123, 24, 13324.  
 aviveka 1) *m.* 528, 933, 34,  
 1424, 26, 29, 31, 32, 2414, 16-18, 21,  
 28-31, 34, 254-9, 13, 18, 19, 26-28,  
 35, 39, 268, 13, 14, 32, 273, 5-7, 11-  
 14, 289, 26, 28, 31, 2911, 13, 4113,  
 29, 427, 431, 5033, 5129, 522,  
 7137, 9421, 1057, 33, 10620, 25-  
 27, 12037, 13034, 14932, 1501,  
 4, 8, 18, 24, 1531, 15632, 1604,  
 16312, 14-16, 23, 28.  
 2) *adj.* 13032.  
 avivekin 5837, 38, 6316, 8718,  
 8835, 13032.  
 aviṣeṣa *adj. in the sense of*  
*tanmātra only* 3123, 31, 886.  
 aviṣeṣin *in the same sense*  
*only* 3130.  
 avāirāgya 7824, 10615.  
 avyakta 1626, 2135, 372, 5715,  
 627, 9813, 10915. *Cf. pa-*  
*ramā-.*  
 avyabhicarita 1232.

- avyavadhāna 731c.  
 avyavasthā 2827, 3338, 6730, 31, 15428.  
 avyāpin 5737.  
 avyāpya 12315, 1241.  
 açakti in the technical sense only 9722, 20, 30, 32, 34, 983, 24, 9916, 34, 35.  
 açakya 1022, 23, 34.  
 aṣṭā-viṅcati-tattva 15528.  
 asaṃsarga 12814.  
 asaṃhata 3530, 6236.  
 asaṃhatya-kārin 399.  
 asaṃkhya 5935, 36, 6023, 7118, 7515, 12613, 14.  
 asaṃkhyeya 5911.  
 asaṅga adj. 1136, 122, 6, 443, 926, 12012, 1318, 10, 11, 16, 14918.  
 asaṃgati 647.  
 asat-kārya-vāda 5713.  
 asat-kārya-vādin 5719.  
 asat-khyāti 1287.  
 asad-utpāda-vādin 576.  
 asad-rūpa 4036.  
 asaṃnikṛṣṭa 439, 4536.  
 asaṃprajñāta 10732, 14312, 1444, c.  
 asaṃprajñāta-yoga 1443, 1537, 27.  
 asādhāraṇya 14212.  
 asmitā 9713, 16, 9816, 19.  
 asvastha 8510.  
 ahaṃ-kar 3823, 7837, 834.  
 ahaṃkāra 3016, 325, 21, 32, 34, 35, 337, 15, 21, 23, 27, 3413, 3816, 23, 27, 34, 684, 7720, 7813, 18, 35, 37, 792, 9, 11, 14, 18, 23, 24, 37, 805-7, 17, 8121, 8237, 836, 8416, 867 etc.  
 ahaṃkāravant 16123.  
 aham-artha 3410.  
 aham-padārtha 6223.  
 aham-buddhi 6313, 9719.  
 ākasmika 16310.  
 ākāra 711, 15, 25, 4328, 30, 4412, 26, 34, 4519, 21, 23, 25, 28, 6617, 37, 11930, 14010, 11, 14327. Cf. arthā-, viśayā-.  
 ākāṣa 2212, 16, 17, 2315, 3027, 3120, 3217, 26, 27, 6724, 31, 699, 10, 12, 7020, 7110, 7731, 33-35, 7830-32, 923, 935, 12131, 13312, 23, 13635, 14315, 27, 15417, 15520, 16020.  
 ākṣepa 11710, 13621, 13915, 1439, 1448, 27, 1454.  
 āgantuka 1298.  
 āgama < Veda, sacred tradition > 2924, 26, 14715.  
 ācārya 239, 5921, 8022, 841, 9635, 987, 9927, 12313, 13534, 15317, 22.  
 āñjasyena 1062, 13229.  
 ātivāhika 13937, 1402.  
 ātivāhika-ṣarīra 1405.  
 ātma-dravya 6430.  
 ātman 118, 20, 25, 29, 32, 34, 210, 21, 30, 438, 51, 2, 16, 68, 1011, 13, 1330, 34, 35, 39 etc. Cf. jīvā-, paramā-, pūrṇā-.  
 ātma-maṇḍala 3111.  
 ātma-mātrā 9029.  
 ātma-sukha 355, 1125.  
 ātmā-vighātaka 15837.  
 ātmāgraya 720, 1431, 4023, 4429, 11936, 12030.  
 ātyantika 4231, 9510, 1042, 10631, 1529.  
 ādi-puruṣa 4718, 31, 1026, 10928, 12624.  
 ādi-sarga 4727, 5635, 36, 7913, 10631.  
 ādya-kāraṇa 1553.  
 ādhāra 3122, 383, 5315, 5824, 8616, 22, 25, 9114, 28, 924, 12319, 1399, 11, 1409, 15515.  
 ādhārā-dheya-bhāva 8929.  
 ādhidāivika 68, 12.  
 ādhibhāutika 67, 11.  
 ādhunika 165, 1722, 214, 6915, 7217, 12528, 13131.  
 ādheya in the sense of the Nyāya philosophy only 686, 12320, 21, 1241, 4, 1399, 11.  
 ādhyātmika 67, 9, 9832, 993, 22.  
 ānantya 1533, 3022, 7517, 8531.  
 ānanda 13138, 1322, 6, 7, 15, 17, 21, 13328-30, 34.  
 ānupūrvī 1265, 12917.  
 ānuṣravika 99, 4120, 35, 426.  
 āntara 8015, 8611.  
 āndhya 6222, 6437, 14724.  
 āpāta-jñāna 11619.  
 āpekṣika 874.  
 āpta < competent > 12424, 1259, 10, 22, 26.  
 āpti < competency > 503.  
 ā-Brahma - stamba - paryanta 7016. Cf. 10117.  
 ābhāsa 1004, 1093, 12113.  
 ābhāsana 442.  
 āyur-veda 4812, 1273.  
 ārabdha 3211.  
 ārambha 7726, 888, 14, 1126.  
 ārambhaka 3214, 3526, 8034, 35, 935. Cf. dehā-.  
 Āruṇi 11016.  
 ārūḍha 491, 516, 14719.  
 āropa 698, 9 746, 834.  
 āropita 6837, 691.  
 ārthika-vibhāga 2329.  
 ālōcana 841, 5, 7, 8.  
 āvaraka 2517, 20 15119, 21.  
 āvaraṇa 7827, 1325, 6, 8.  
 āvaraṇa-tejas 14613.  
 āvidyika 7225, 1208, 15712.  
 āvṛtti < returning to a new stage of existence > only 4137, 10113, 11435. Cf. punar-.  
 āgrama 9627.  
 āgraya 3235, 3328, 441, 4521, 23, 661, 8629, 9013, 36, 37, 912, 1238, 13836, 13933, 1402, 5, 14611, 15. Cf. bhogā-, svā-.  
 āgrita 4329, 587, 6431, 687, 1317, 17.  
 āsañjita 15932.  
 āsana in the technical sense of the Yoga-philosophy only 9616, 20, 22, 15212, 13. Cf. padmā-.  
 āstika 47, 34, 1637, 2231, 5325.  
 āhaṃkārika 8021, 25, 29, 1354, 14125.  
 i with abhy-upa 5130, 5319, 6738, 7226, 1615.  
 itihāsa 5610.  
 Indra 8016, 829, 11331, 1141, 2, 3, 7, 1352, 14532.  
 indriya 183, 3017, 3120, 327, 17, 31, 37, 3417, 4017, 4317, 27-29,

467,8,10,13,21, 5023, 5123,25,26,  
6614, 6712, 7319, 7911-14,17,24,  
8012,16-19,21,31, 813,5,11,13,14,  
16,19-21,25 *etc.* Cf. *karme-*,  
*jñāne-*, *vyāṣṭi-*, *samaṣṭi-*.  
*īṣu-kāra* 11227.  
*īha-loka* 234.

īṣa 41, 4633.

īṣvara 111, 226,28,31,36, 36,13,18,  
22,24,27,29,30, 42,11, 512, 117,  
2113, 319, 4625,28,30,36,37, 474,  
487, 689,13, 7825, 8017, 8515,  
8830, 10125, 1025,9,19,20,26,  
11718,20,22,24,26,30, 1183,8,29,  
31,35, 1195,18,20, 1268, 13426,  
1467,11,15,16, 16117, 1623,4,  
23-25,36. Cf. *anītye-*, *kārye-*,  
*janye-*, *nītye-*, *parame-*.  
*Īṣvara-gītā* 104, 2539.

ujjvala 4823.

ujjvalana 4822,24,26.

uttamā-mbhas *name of a*  
*Tuṣṭi* 996.

uttejaka 532,5.

utsargatas 8412, 8825.

udāharana 12220.

udgrahana 14023.

udgrāhin 1419.

udbodhaka 16220.

upakarana 302,13, 3313, 7915,  
8825, 1613.

upakāra 829, 11722,24, 1186.

upakāryo - 'pakāraka - bhāva  
1815.

upacāra 3911, 7527, 9527.

upadhāna 9536, 15119,22.

upanaya 12220.

upabhoga 5127,28, 8826, 15631.

upamāna 451,9.

uparakta 4326,31, 517,24, 1497.

uparañjyo - 'parañjaka - bhāva  
1733.

uparāga 717, 1735, 184,6,11,16,20,  
4326, 743, 7823, 9526, 10425,  
26, 13411, 15223,26,28,29,33-35,  
1531,2,5,10,15,17,21.

upalakṣaka 419, 12218.

upalakṣaṇa 149, 9029, 1622.

upalakṣaṇīya 7330.

upalakṣita 305,12, 482, 14325.

upalabdhi 1011,12, 13727,28,  
1386.

upalambha 109, 4025, 5228,34,  
1273, 13723.

upaṣṭambha 3229, 606, 14131,32.

upaṣṭambhaka 937, 13928,  
14214.

upahita 622, 15526.

upādāna 1) = upādāna - kā-  
raṇa 1312,39, 142, 201,2,9,10,  
3135, 3234,37, 332,8,16,18,19,23,  
3428,29, 3622, 3721,30, 3926,27,  
406, 417,8,10, 5027, 5432,34,  
5920, 623, 7818,19, 8025,31,  
1318,10,12-16,21, 13927,29,30,  
14124,29,30, 1428,12, 1544,6,7,  
14,21,24,25.

2) *name of a Tuṣṭi* 9836,9912.

3) *<appropriation>* 1157,8.

4) *<addition>* 12326.

upādāna-kāraṇa 628, 1337,  
1929,31, 206, 5423, 553, 1314.

upādeya 201,2, 10621,22, 1156.

upādhi 19, 725, 1210,25, 1322,  
1419, 1829, 2315, 253, 3730,  
4425,26, 4513, 4720, 6719,23,29,  
35,38, 688,30,34, 6911,12,15,17,  
7013, 7118, 7213,15, 7734,35,  
7815,26, 8438, 8519, 8822, 8920,  
9019, 1045, 11914, 1332,  
14321,38, 14611,15, 15118,21,  
15632,34, 1577,9,10,12,35, 16019,  
20, 16128, 16214,31,32,36. Cf.  
*akhaṇḍo-*, *nir-*.

upāsaka 7535, 9521, 10128.

upāsana 4131, 957,12,18, 11428,  
13032, 15416.

upāsana 228, 31, 3521, 7525,  
9519, 10121, 11423, 1172,  
13035.

upāsā 3731, 4710.

upāsa 958,10,15, 11636, 13037.

upodbalana 357.

ubhaya-deha 14531,33.

ubhaya-rūpa 732,23, 7831, 9718,  
12132, 1322, 15536.

ubhaya-tmaka 8128, 871.

ullekhin 4525.

ūrdhva-gati 10113.

ūha 9918,24,30,31,37.

ūhana 9925, 1002.

eka-citta 11227.

ekajātiya 606.

ekatā 606, 7011, 803, 906, 918,  
9717, 12920.

ekatva 403, 598, 6827-29, 699,  
10,31, 7110,34, 7236, 8120, 8935,  
1373.

eka-deṣin 166, 4629, 6916, 1638.

eka-pada 12911.

eka-rasa 7117.

eka-rūpa 6935,36, 706,10,12,16,  
7134, 721,4,36, 733,9, 8810,  
14329.

eka-vākya 2216, 7027, 8320,  
10414, 13014, 1594.

ekākitā 10417.

ekāgra-citta 11228.

ekāgratā 11214,24,30.

ekātmatva 54.

ekāntatas 10532.

ekāntāt 14236.

ekībhāva 8132.

ekāika-bhāutika 938.

āikabhāutika 938.

āikarūpya 15219, 16118.

āikātmya 695,16.

āikya 6638, 6719,35, 6824, 6934,  
705, 718, 15914. Cf. *atyan-*  
*tāi-*.

āitihya 459.

āindra 10022.

āindriyaka 4530, 846,10.

āiṣvarya 229,36,38, 477, 787,18,  
26, 9520, 10615, 11631,35, 1172,  
11811,16,26,27, 11918, 13430,  
1352, 14325, 14620, 16231.

Cf. *nityāi-*.

āihika 11413.

ogha *name of a Tuṣṭi* 991.

āutsargika 3329, 568, 6536,  
15332.

āudāsīnya 7330, 10417.

āupādhika 1121,24, 132,7,14,  
1512, 241, 2820,24, 6910, 745,

8431, 9315, 11421, 11921, 1207,  
13013, 13221, 14314, 20, 23,  
1442.

kaṇṭhataś 1373.

Kapila 17, 26, 1646, 8, 14, 20.

karāṇa *(organ)* 5021-23, 5110,  
13, 6116, 18, 7321, 7936, 8041, 17,  
8213, 18, 20, 22, 31, 33, 34, 8312, 17,  
8411, 8514, 17, 23, 28, 30, 32-35,  
8623, 6 etc. Cf. vyaṣṭi-,  
samaṣṭi-.

karā-malaka-vat 6513.

karṭar 25, 149, 1814, 15, 3730,  
5122, 35, 37, 521, 6567, 7335,  
7427, 29, 8217, 22, 24, 10716,  
1269, 15921, 29, 1628, 14, 16, 17,  
22. Cf. sarva-.

karma - karṭr - virodha 362,  
4836, 637, 28, 15729, 1581.

karma-tyāgin 11310.

karma-deha 14531, 32.

karman 630, 92, 1118, 128, 10, 14,  
1633, 1819, 26, 2327, 29, 241, 34,  
253, 5, 7, 2615, 16, 19, 20, 24, 27, 29,  
31, 32, 2826, 34, 35, 3023, 384,  
413, 6, 9, 14, 21, 23, 25, 27, 29, 31, 32, 35,  
421, 4, 13, 18, 19, 22, 32, 33, 35, 435,  
5127, 30-33, 5635, 5823, 19, 7636,  
7829, 8710 etc. Cf. putra-,  
sva-.

karma-phala-dātar 11715.

karme-ndriya 7935, 8014, 8127,  
823, 7.

kalp with pari caus. 12013.  
with vi caus. 12013.

kalpana n. 1213, 1311, 141,  
3213, 3429, 3910, 4018, 4423,  
4922, 5416, 28, 5714, 6310, 11,  
6437, 6631, 7628, 8617, 8915,  
924 etc.

kalpanā 2636, 271, 283, 3430, 32,  
34, 366, 414, 7, 4833, 6315,  
6426, 6535, 6629, 7023, 8121,  
8722, 906 etc.

kāka-dantā-nveṣaṇa 8418.

kādācitka 13730, 13815, 17,  
14833.

kāmya 4218.

kāya-vyūha 6725.

kāraka 8222, 28.

kāraṇa 107, 131, 10, 37, 141, 1632,  
1831, 1916, 28, 207, 13, 2120, 33,  
2230, 31, 2333, 2430, 31, 254, 5,  
2612, 2714 etc. Cf. adhi-  
sthāna-, ādya-, upādāna-,  
nimitta-, mūla-, sāksāt-.

kāraṇa-brahman 16235.

kārya 626, 28, 1310, 193, 16, 28, 30,  
2133, 36, 2535, 2712, 14, 15, 28,  
281, 2921, 3012, 15, 16, 18, 20 etc.  
Cf. asat-, viṣeṣa-, sat-.

kārya-kāraṇa-bhāva 1921, 24,  
29, 34, 203, 4, 2931, 3328, 342,  
3523, 793, 5.

kārya-kāraṇa-vyavasthā 356.

kārya-kārin 581, 8116. Cf. 582.

kārye-ṣvara 335.

kāla 1) *<time>* 1115, 16, 18, 21,  
124, 1326, 1415, 1520, 2410,  
3027, 7729, 31, 32, 34, 36, 10317, 18,  
12212, 12825, 13310, 16018,  
16219, 21, 16417.

2) *name of a Tuṣṭi* 991, 13.

kāla-lupta 13533.

kāc with pra 4413, 4511, 14018,  
1586, 12.

kutarka 3810, 12, 9914.

kutārkika 15412, 14.

kumbhaka n. n. 9615, 16.

kula-vadhū 10521, 22.

ku-vādin 14632.

kūṭastha 711, 1434, 1617, 216,  
2715, 3110, 442, 486, 7129, 32,  
7526, 8216, 19, 8514, 8633, 8714,  
8820, 951, 9834, 10632, 14233,  
15910.

krta-kṛtya 7018, 10119, 23,  
10913, 1143, 11635, 1171.

kṛtā-rtha 7615, 10110, 1107,  
11635, 15623, 24.

kṛti 6510, 9213, 1468, 10.

kṛtimant 8224, 15924.

Kṛṣṇa 11010, 16417, 18.

ketay with sam 12528.

kevala 3510, 4325, 4415, 4621, 23,  
476, 6523, 6821, 6913 etc.

kāivalya 2427, 6331, 6413, 4,  
8436, 10414. Cf. videha-.

koṣa-kāra 10617.

kāṭasthya 3619, 28, 515,  
11922.

kāuṇṭhya 14415.

kriyā 2325, 4935, 5021, 5122,  
581, 2, 8215, 23, 8318, 26, 874,  
9213, 16, 1366, 13915, 17, 20, 21,  
1417, 1551, 3. Cf. artha-,  
svārtha-, niṣkriya.

kriyāvanta 8225, 13921, 1551.

kliṣṭa 8422, 23.

klṣa 2537, 4636, 14819.

kvācitka 14833.

kṣaṇika 1513, 31, 1723, 1814, 31,  
192, 7, 8, 11, 16, 17, 19, 21, 203, 2126,  
2220, 21, 13410, 11, 13916.

kṣaṇika-vāda 1929.

kṣaṇika-vijñānā-tma-vādin  
1511.

kṣatriyatva 691.

kṣetrajña 3615.

kṣobha 151, 583, 13914, 15,  
1551.

kṣobhaka 8321, 16219.

khaṇḍa 7729, 33.

kha-puṣpa 624, 4026.

gam with abhy-upa 1528, 3019,  
6735, 6829, 12912, 13530,  
1467, 11.

garbha-dāsa-vat 1017.

gāndharva 10022.

guṇa 1) *<quality>* 2937, 3023,  
3120, 33, 37, 3214, 22, 23, 3422,  
3824, 417-9, 4726, 5815-17,  
628, 9, 6430, 35, 654, 11, 25, 7731,  
8133, 833, 4 etc. Cf. nir-,  
viṣeṣa-, sāmānya-.

2) *<accessory; secondari-  
ness>* 2630, 7728, 8535, 874,  
14422.

3) *<constituent of [primi-  
tive] matter>* 1439, 302, 6, 10,  
11, 13, 365, 3815, 3929, 5833, 34,  
5913, 18, 26, 28, 29, 31, 33, 36, 6018,  
613, 7515, 12210, 13, 12413,  
12716, 19, 12821, 1365, 35, 36,  
15514, 17, 15614.

guṇavanta 1546.

guṇa-vyañjana 3616.

guṇin 2630, 13819, 31, 1393.

guru *<teacher>* 4120, 1083,

- 11212, 11326, 29, 32, 1147, 16421.  
 guru-sevā 1141.  
 grha-sṭha 7514.  
 golaka 8111, 14, 14014, 21.  
 gāuṇa 927, 379, 10, 12, 13, 20, 4438, 479, 25, 4814, 7320, 8028, 8535, 867, 9, 8914, 9923, 11916, 20, 13217, 25, 13330, 14736.  
 gāurava 141, 2636, 271, 2, 3430, 32, 34, 366, 4424, 455, 4731, 4922, 5416, 6311, 15, 6426, 37, 6520, 35, 6632, 7628, 8915, 906, 933, 11921, 12814, 14436, 16414.  
 grasta 4624.  
 graha 5020, 5226, 6427-29, 8426, 12029, 12232, 1234, 12427, 33, 1259, 30, 34 etc.  
 grahaṇa 2116, 2722, 3431, 4333, 441, 4524, 4924, 5233, 637, 6429, 7735, 9626 etc.  
 grāhaka 2036, 7025, 12422, 13023, 13818, 15024, 15824.  
*Cf. dharmi.*  
 grāhya 2036, 3120, 327, 20, 353, 5830, 5921, 6317, 6629, 9529 etc.  
 —————  
 ghora in connection with ṣāṇ-  
 ta and mūdha only 3123, 31,  
 886, 13616.  
 —————  
 catur-bhāntika 13929, 14213.  
 Catur-mukha 10028.  
 catur-viṅcati-tattva 6231, 649.  
 catur-vyūha 288. *Cf. 524, 26.*  
 car with upa 3726, 3912, 7530.  
 caritā-rtha 10514, 13912.  
 cākṣuṣa 3117, 467, 19.  
 cāñcalya 1365.  
 cārvāka 5223, 12229.  
 ci with nis 3325.  
*with pari caus. (-cāyayati)*  
 8433.  
 cikitsā 523, 24.  
 cikirṣā 836.  
 cit 110, 11, 15, 2212, 17, 366, 4837, 38, 4911, 25, 513, 6520, 6917, 705, 7116, 7410, 9029, 1586, 15929, 32.  
 citi 711, 4822, 4926, 30, 514, 527, 14328.  
 citta 238, 629, 32, 34, 37, 725, 1010, 12, 1215, 18, 26, 28, 29, 2815, 28, 3411, 13, 4535, 7634, 8630, 9333, 9526, 9618, 11111, 11614, 15, 30, 14119, 14412, 14931, 1505, 1523, 17, 1536, 13, 16, 17, 20, 16124.  
 cit-tā 743.  
 cid-avasāna 513, 20.  
 cid-ākāṣa 14327.  
 cid-rūpa 1328, 224, 442, 14319, 1585, 12.  
 cintana 8628.  
 cintā 3412, 8629, 31.  
 cin-nabhas 14329.  
 cin-mātra 145, 486, 6530, 7526, 10632, 10928, 1208, 34.  
 cetana 718, 4111, 4433, 34, 37, 485, 20, 4921, 5115, 6222, 7612-14, 7811, 12, 801, 10314, 11817, 1198, 13, 28, 29, 12023, 12211, 23, 25, 13323, 14236, 1433, 24, 1441, 14521, 14723, 24, 1585.  
 cetanāy 4820.  
 cetas 11619.  
 cāitanya 319, 365, 4413, 14, 16, 25, 30, 4513, 4821, 23-25, 34, 35, 37, 38, 4918, 512, 8, 6420, 6735, 6913, 7111, 25, 8428, 9314, 15, 19, 20, 26, 30-32, 35, 942, 12720, 12823, 31, 1322, 5, 8, 14628, 29, 1481, 9, 11, 15729. *Cf. bhūta.*  
 —————  
 chardi 9614.  
 Chāndogya 11015, 1151, 15822.  
 chāyā 4911, 25.  
 chāyā-patti 4837.  
 chid with vy-ava 12527.  
 —————  
 jagat 3632, 3721, 22, 30, 3935, 4012, 14, 413, 5913, 14, 6222, 7425, 29, 12024, 12720, 23, 12831, 1314, 8, 15335, 15823, 1623.  
 jaṅgama 3318, 3937, 15420.  
 jaḍa 3519, 20, 372, 6412, 13, 651, 10636, 14022, 1586, 7, 11, 12.  
 Jaḍabharata 2631, 9634, 11114, 1465.  
 janman 1416, 1634, 1825, 26, 2519, 28, 267, 2729, 31, 32, 35, 36, 5634, 6711, 13, 19, 25, 689, 27, 32, 695, 752, 7, 10, 944, 7, 10114, 10725, 10833, 11414, 36, 15634, janya 6435, 6615, 8026, 27, 848, 9, 29, 942, 11914, 12313, 12622, 13333, 14620, 1507, 15827, 15933, 16323.  
 janye-ṣvara 10211.  
 japa 4215.  
 japā 1321, 2817, 4410, 7629, 15118-20, 15233.  
 japā-kusuma 859.  
 Jaya 4212.  
 jāgara 9432.  
 jāgrat 4025, 6612, 14, 28, 672, 7222, 951, 1441.  
 jāti 531, 612, 6934, 36, 701, 4, 845, 13517.  
 jāti-sāṃkaryā 533, 8332.  
 jite-ndriya 9626.  
 jīva 52, 1724, 483, 4, 683, 5, 6, 9, 12, 13, 6911, 9023, 24, 11920, 13425, 14524, 16117, 21, 28, 1622.  
 jivana 8317, 10818, 14116, 16126.  
 jivan-mukta 2430, 2514, 10437, 1081, 4, 6, 22, 1093, 4, 12611, 14426, 27.  
 jivan-mukti 630, 1083, 10913.  
 jivā-tman 437, 16118, 1621.  
 jñā with praty-abhi 3310.  
 jñātar 4911, 14, 19, 22, 7335.  
 jñāna 113, 25, 34, 22, 7, 8, 18, 35, 47, 537, 618, 33, 34, 72, 19, 20, 1111, 154 etc. *Cf. āpāta-, mithyā-, viveka-, viṣiṣṭa-, samyag-, sarva.*  
 jñāna-yajña 16420.  
 jñānin 679, 724, 10229, 10413, 24, 25.  
 jñāne-ndriya 7935, 8014, 8127, 823, 7.  
 jñeya 7423, 13413.  
 —————  
 jhaṇatkāra 11120.  
 —————  
 taj-jātiya 12928.  
 tattva 134, 22, 1514, 2016, 2115, 19, 24, 37, 221, 10, 11, 13, 17, 2817, 3015, 313, 8, 9, 12, 3218, 3416, 3520, 3616, 22, 371, 2, 15, 4224,



- 4719, 5026, 5214, 5730, 617,18, 36, 627-9, 658, 7534, 7717, 784, 15,16,23,29,35, 8624 *etc.* Cf. aṣ-  
ṭā-viṅcati-, catur-viṅcati-,  
pañca-viṅcati-.
- Tattvasamāsa 56,9,11.
- tad-avastha 15716.
- tantra 2536, 3028, 6924, 10132,  
1474, 1644. Cf. para-.
- tanmātra 3017-19, 3118,21,26,27,  
30,32, 32,9,20-23,26,29,31,37,  
5818, 7911,18,24, 887, 8931,  
9118,35, 921, 9813, 13524,  
13611,15,17.
- tapas 9937, 1002, 1426, 14620.
- tamas 1) *the third of the three  
constituents of primitive  
matter* 463,9,10,14,19,23, 5924,  
605,8,9, 7823,26, 1562.  
2) = avidyā 9814,22.
- tarka 144, 1910, 2018, 212, 3137,  
334,25, 3422, 3510,13, 361,  
4415, 4623,33, 6523,38, 671,  
7110, 11831,32, 1328,11, 15518.  
Cf. anukūla-, ku-.
- tātaṣṭhya 6137.
- tāttvika 213,18, 1513, 1002,4,  
10937.
- tādavasthya 5334, 13835.
- tādātmya 8114, 10717, 1391,2,5,  
6,8,11,12.
- tāmāsa 7924.
- tāmīra *in the sense of dveṣa*  
9820.
- tārkika 25, 3213, 356, 4415,22,  
656. Cf. ṣuṣka-.
- tīrtha 4131.
- tuccha 2824, 6130. Cf. atyanta-.
- tulya-nyāya 15814.
- tulyā-ya-vyaya 14815,22.
- tuṣṭi *in the technical sense*  
*only* 9730,33,34, 983,32,35,  
991,2,4,5,10,11,13-15,34,35.
- tuṣṭimant 9831.
- tāijasa 7935, 14025,28,29,31.
- tāiryagyona 10023.
- tyāga 2627, 2720,29, 4222-24.
- trasareṇu 3215.
- tri-guṇa 833, 1010, 302, 3616,  
4219, 5829,33,37, 6016, 622,7,  
1222, 15436.
- tri-bhāutika 13929.
- tri-veṇi-vat 3110.
- tvac 4620-22, 8015.
- tvam-aham-pratyaya 16130.
- Dattātreyā 11513, 1465.
- darṣana *(philosophical system)*  
*only* 35,35, 47,10, 58,10,12,  
1335, 1211.
- dāna 9929,31, 12516.
- dārṣṭāntika 9329.
- diṣ 1) *(space)* 3027, 7723,31,32,  
34,36.  
2) *(hint)* 8433, 10231. *iti*  
dik 145,1721, 3216, 3517, 4431,  
495, 546, 5611, 5724, 7127,  
7225, 12817, 1297, 13335,  
15915, 16418.
- duḥkha-vighāta 9923.
- dur-ucchēda 16329.
- dur-ūha 5238.
- dūṣaṇa 1722, 1931, 2022, 2218,  
683,24, 12331, 15717,24.
- drṣṭa-hāni 10622,25.
- drṣṭā-nusāreṇa 3212, 417,  
4930, 12727.
- drṣṭānta 717, 1034,35, 116, 126,  
1821,27,30, 1919, 2018, 2516,  
3336, 3425, 4021, 4934, 5634,  
6816, 7119,22, 7625,26, 852,7,  
20, 9328, 9429 *etc.*
- deva 3132, 7814, 7936,37, 804,  
14433, 14832.
- devatā 7814, 802,30,31,34, 8327,  
12515,19,30.
- deva-yāna 11435.
- Devahūti 16413.
- deṣa *(space)* *only* 1118,27, 124.
- dehā-rambhaka 14215,19,23.
- dāiva 10018,23.
- dāiçikā-bhāva 3934,35, 612.
- draṣṭar 3915,16, 6232, 7315,17,  
8212,14,17,20,28, 14713,23.
- dvi-parārdha-sthāyin 8914.
- dvi-bhāutika 13929.
- dvāita 1531, 13112, 15815,19.  
Cf. vijātiya-, sajātiya-.
- dvyanuka 392, 1362.
- dharma 1) *(quality, attribute)*  
14, 637, 1131,32, 121,9,15,18,  
1313, 1434, 2127, 2310,23,31,33,  
2419-21, 2715,16, 2825, 301,23,  
3127, 3420,26, 355, 3715,21,  
3932, 408, 4126, 4311, 4420,  
4828, 5027,28, 5332, 5735,  
5814, 5920,26,28, 604,7,9,15,  
6220, 636,17, 6426 *etc.* Cf.  
nir-, sa-, vāidharmya, sā-  
dharmya.  
2) *(merit)* 2515,28, 4535, 468,  
11, 5123, 532,4, 6223-25, 7224,  
7818, 896, 1063,15, 1095,  
11110, 1216,13,17,19,23,26,30,34,  
1221, 12516,18, 13623, 14521,  
24, 15610, 15926. Cf. sva-.
- dharma-dharmi-bhāva 6422,29,  
6519.
- dharma-megha 992.
- dharmi-grāhaka-pramāṇa 39  
15, 764, 1485.
- dharmi-grāhaka-māna 3914,  
6336, 1489.
- dharmīn 3023, 3127, 3420, 363,  
5928, 6221, 637, 785, 791,  
12825, 1322, 13729,32, 16131.
- dharmya 11113.
- dhāraka 14231.
- dhāraṇā *(a Yoga duty)* 9528,  
969,16-18,33, 978, 15313.
- dhī 568, 14328.
- dhyanā 8629, 9527,28,32,33,36,  
961,3,7,9,19,33, 972,7, 999-11,  
10735, 15216,18, 15312,17,20,  
29,31.
- dhyeaya 9514,35, 962, 11230.
- dhvaṇsa 622, 4231, 545, 5720,  
14315, 15117,28,32,33, 1528,  
1536,7,28.
- nañ 138.
- nam *with pari* 3229, 10311.
- naya 3432, 7737, 13635.
- naraka 679, 14826.
- nara-çrūga 5419, 12712.
- nartakī 10516.
- navina-vedāntin 13334.
- nānātmatā *or* -tva 54, 681.
- nānātva 6926, 8130, 9020,21,  
15723.
- nānā-rūpa 7134.
- nāntariyaka 823, 913,14, 1036.

- nāma-mātra 1395.  
 Nārāyaṇa 17, 322, 714.  
 nāstika 159, 1723, 1832, 2012,  
 2117, 20, 2230, 6528, 8111,  
 12225, 13411, 13, 13621, 1374,  
 13915, 1448, 1454.  
 nigamana 12220.  
 nija-mukta 4230.  
 nitya-mukta 11810, 1439,  
 15114, 23.  
 nitya-mukti 1439.  
 nitye-ṣvara 225, 10212, 11835,  
 16211.  
 nityai-ṣvarya 237, 330, 32, 1182.  
*Cf.* 11920.  
 nidarṣana 11017, 1154.  
 nidāna 8419, 10128.  
 nididhyāsana 641, 15030,  
 1528.  
 nidrā 3337, 5924, 8428, 1171,  
 14421, 23, 15320, 15827.  
 nibandhana 1237, 13720.  
 nimitta 1110, 15, 18, 20, 21, 30, 1231,  
 33, 1339, 1726, 2010, 2411, 15,  
 3429, 369, 4623, 4830, 5521,  
 6022, 878, 995 *etc.*  
 nimitta-kāraṇa 206, 10, 368,  
 3722, 416, 7630, 14231, 1558,  
 1631.  
 niyata-padārtha 1637.  
 niyama 1) *rule, restriction*  
 827, 176, 209, 3215, 3432,  
 3810, 5423, 32, 34, 6631, 7616,  
 8329, 10725, 1092, 11234,  
 1132, 17, 21 *etc.*  
 2) *a Yoga duty* 9626, 15315.  
 niyāmaka 1221, 23, 2433, 281, 2, 6,  
 394, 4514, 4935, 5129, 5414, 27,  
 31, 6713, 7317, 8716, 1053, 4, 9,  
 12816, 13616, 1394, 8, 9, 12.  
 niratīṣya 7819, 12611, 16230.  
 niravayava 2133, 534, 619,  
 1334, 7, 20, 1367, 10.  
 nirādhāra 9113.  
 nirācatā 11128.  
 nirīṣvara-vāda 227, 29, 35, 319.  
 nirupādhi 13221.  
 nirodha 9535, 962, 16, 10911,  
 11228, 29, 14119, 15217, 23,  
 1536, 10, 15-17, 21, 22, 15911,  
 16124.  
 nirguṇa 128, 383, 6434, 655, 12,  
 23, 24, 29, 11434, 16110, 16235.  
 nirṇaya 5312, 7931, 8029, 818,  
 8417, 13628, 14917.  
 nirṇāyaka 11329.  
 nirdūḥkha 15120, 16336.  
 nirdharma 1342, 1588.  
 nirdharmaka 6832, 7014.  
 nirbija 1443, 5, 6.  
 nirmokṣa 119.  
 nirvikalpaka 6633, 34, 846, 7.  
 nirviṣeṣa 7017.  
 nirvyāpāra 14233.  
 niṣcaya 73, 1526, 3323, 37, 3820,  
 7219, 784.  
 niṣcāyaka 3513.  
 niṣedha-ḥṛti 6532, 13212.  
 niṣkarṣa 305, 4522.  
 niṣkāma 4215, 7330.  
 niṣkṛti 1601.  
 niṣkriya 233, 1347.  
 niṣprajana 7424.  
 nistāra 10727.  
 niḥsaṅga 11929, 15226.  
 niḥsattā 12736.  
 nāimittika 1111, 13, 19, 25, 1315,  
 14317.  
 nāiyāyika 6539.  
 nāirapekṣya 10310, 1051, 6,  
 16112.  
 nyāya *the Nyāya system or*  
*sylogism* only 127, 31, 218, 19,  
 24, 318, 1334, 265, 9014, 1091,  
 12220, 13524.  
 nyūnā-'tirikta-bhāva 15614.  
 nyūnā-'dhika-bhāva 304, 3210.  
 —————  
 pakṣa 1) *theory, doctrine*  
 2220, 21, 23, 376, 527, 5711, 769,  
 9310, 11819, 12021, 1233,  
 1358, 13924, 29, 1472, 15411.  
*Cf.* pūrva-  
 2) *the subject of the conclu-*  
*sion* 193, 12217.  
 pakṣa-dharmatā 5020.  
 pañcataya 8422.  
 pañca-parva 2511.  
 pañca-bhāutika 14213. *Cf.*  
 pañca-  
 pañca-viṅcati-tattva 371. *Cf.*  
 13527.  
 Pañcaṣikha 5921, 12320, 1243,  
 16314.  
 pañcā-'gni-vidyā 4131. *Cf.*  
 11436.  
 Patañjali 15322.  
 padārtha 171, 6, 7, 2013, 2129,  
 2920, 30, 3020, 21, 24, 28, 36, 3114,  
 28, 3325, 4016, 4422, 662, 4,  
 767, 9130, 9432, 951, 11,  
 12215, 21, 1235, 12520, 33,  
 1359, 12, 25, 26, 15117, 1586.  
*Cf.* aniyata-, aham-, ni-  
 yata-, ṣaṭ-padārtha-vādin,  
 ṣoḍaṣa-padārtha-vādin.  
 padmā-'sana 15212.  
 para-tantra 131.  
 parama-mahant 1371.  
 parama-mokṣa 7226.  
 parama-rṣi 14532.  
 parama-sūksma 6211, 6513.  
 paramāṇu 3213, 1363, 7, 13.  
 paramātman 439, 13425, 16118,  
 28, 1621.  
 paramārtha 218, 32, 51, 1715, 16,  
 5328, 6819, 10535, 13036. *Cf.*  
 ati-  
 paramā-'vyakta 629.  
 parame-ṣvara 7125, 16210, 33.  
 paramparā 27, 256, 3632, 33,  
 4321, 5627, 30, 7216, 863, 11431,  
 12526, 15423, 16012.  
 para-loka 234.  
 para-vairāgya 28, 754, 883,  
 10335, 10911, 16.  
 parasparā-'bhāva 5623.  
 parāmarṣa 11329, 31, 36, 1141, 2.  
 parārtha 3527, 29, 399, 4112,  
 5031, 6235, 8520, 10234, 10331,  
 15930.  
 Parāṣara 36, 13, 17.  
 paricchitti 4310.  
 paricchinna 1438, 39, 1732, 235,  
 9, 3926, 27, 33, 407, 8, 5934, 35,  
 6023, 612, 3, 9212, 22, 14318,  
 15431, 34, 16117, 28.  
 pariccheda 11421, 14314, 19, 23, 37.  
 pariṇamana 2730, 3227, 4712, 19.  
 pariṇāma 712, 25, 1424, 33, 36,  
 2715, 29, 3311, 3412, 3729, 3910,  
 11, 4411, 4828, 29, 494, 5036,  
 5117, 5525, 6322 *etc.*

- pariñāmin 1434, 155, 1720, 2035, 217, 12, 3726, 3916, 4112, 4827, 513, 16, 5323, 593, 6123, 26 etc.
- paritoṣa 9834.
- paripūrṇa 10928, 14324, 16015.
- paribhāṣaṇa 13120.
- paribhāṣā 342, 5336, 9916, 11730.
- paryavasanna 15929.
- paryavasāna 3633, 34, 512, 8214, 1289.
- pāñcabhāutika 13923, 28. Cf. pañca-.
- Pāṭaliputra 1734, 182.
- Pātañjala 626, 1428, 2521, 3339, 3531, 4321, 546, 562, 32, 6028, 8424, 30, 9529, 9628, 34, 13612, 1443, 15315.
- pāra *name of a Tuṣṭi* 996.
- pāratantrya 1234.
- pāra-pāra *name of a Tuṣṭi* 996.
- pāramārthika 130, 28, 26, 37, 54, 1230, 1319, 28, 29, 1618, 24, 2031, 216, 26, 2732, 5117, 7132, 7430, 11933, 15228, 1595.
- pāramparya 3834, 5627, 11428.
- pāravaṅya 10131, 10214.
- pārārthya 14725.
- pāribhāṣika 12010.
- Pārvatī 411.
- pācupata 13524.
- Piṅgalā 11130, 31.
- piṅga 11011.
- pums 11, 640, 1431, 230, 396, 4113, 6232, 669, 7526, 8830, 11827, 13317, 14331, 32.
- putra-karman 1819.
- putre-ṣṭi 1824, 26, 28.
- punar-āvṛtti 4122, 4235.
- punar-utthāna 10131, 10732.
- punar-bandha 12036, 1511, 8, 15628.
- pura 9136.
- Purāṇa *(the Purāṇa epics)* only 3317, 7931.
- puruṣa 327, 435, 38, 528, 637, 38, 79, 16, 26, 938, 1030, 114 etc. Cf. mahā-, samaṣṭi-.
- puruṣārtha 120, 24, 320, 536, 61, 6, 16, 20, 25, 30, 36, 39, 727-29 etc.
- pury-aṣṭaka 9133, 922.
- pūraka 9615.
- pūraṇa 9614.
- pūrṇa 9834, 10632, 14314, 15, 29, 32, 16020.
- pūrṇā-tman 711.
- pūrva-pakṣa 332, 78, 6639, 1179, 1214, 13131, 38, 13230, 15720.
- pūrva-pakṣin 11716.
- pūrva-vat (anumāna) 5013, 14.
- pūrva-sargīya 8825, 16323.
- pāitra 10022.
- pāiṅga 10022.
- pāunaruktya 57, 8, 2330, 3830, 4126, 10313, 1187, 12324, 28, 1358, 14631, 1476.
- pāuruṣeya 4319, 4939, 505, 12528, 1266, 19, 22, 24, 27-29, 31.
- prakaraṇa 1118, 1614, 1721, 2212, 34, 3727, 15834.
- prakāṣa 3534, 35, 366, 3919, 22, 23, 4512, 13, 4825, 6413-15, 20, 22, 25-28, 651, 665, 6, 926, 9, 12225, 13137, 15526, 15729, 30, 35, 1581, 5. Cf. sva-.
- prakāṣaka 8024, 29, 14020, 22-24.
- prakāṣana 6626, 15730.
- prakāṅya 15730.
- prakṛti 1) *(primeval matter, matter)* 327, 36, 528, 1231, 33, 37, 131, 6, 8, 14, 1413, 15, 17, 23, 30, 31, 37, 38, 151 etc.
- 2) *name of a Tuṣṭi* 9832, 9910.
- prakṛtisthatā 2524.
- prakriyā 3220, 4327, 7418, 773, 15315.
- praghaṭṭaka 935, 247, 10333, 11925, 1214, 15328.
- pracchanna-bāuddha 1616.
- Prajāpati 11330.
- prajñāna 991.
- prañati 1147.
- pranālikā 4327.
- pratāraka 6734.
- pratiñña 6229, 12220, 1277.
- pratidhvani 4338, 448, 9.
- pratiniyama 1359, 15024, 26.
- pratipakṣa 190. Cf. sat-.
- pratibandha 469, 19, 4938, 5228, 7510, 962, 1022, 1135, 11620, 14430.
- pratibandhaka 463, 14, 18, 5234, 531, 1126.
- pratibimb 4412, 35, 484, 517, 638, 6626, 8718, 11621.
- pratibimba 79, 12, 13, 16, 19, 24, 25, 1224, 25, 1329, 2816, 29, 4331, 441, 5, 7, 8, 10, 11, 13, 14, 17, 26, 27, 31, 4824, 32, 33, 35, 37, 39, 495, 6, 16, 18, 20, 26, 28, 30, 517, 9, 16, 6310, 14, 689, 11, 16, 17, 19, 6917, 23, 7115, 19, 7318, 22, 28, 7428, 29, 8435, 851, 8720, 21, 1069, 28, 10731, 12829, 1405, 23, 14319, 1442, 14932, 35-37, 1509, 15121, 30, 31, 15223, 29, 30, 35, 1531, 21, 15732, 33, 16335, 1641.
- pratibimbana 2835, 446, 34, 4832, 1441.
- pratiyogika 9922, 1287.
- pratiyogin 530, 2930, 3934, 35, 4918, 5333, 34, 37, 549-11, 30, 612, 13729.
- prativādin 1612, 375.
- pratisamveda 441.
- pratisamdhāna 10321.
- pratiti 2016, 26, 2135, 2223, 271, 1251, 26, 34, 12916, 33, 1306, 13921.
- pratiyamānatā 211, 1478.
- pratyakṣa 143, 2921, 3218, 4329, 4510, 20, 22, 27, 30, 31, 465, 7, 9, 13, 22, 25, 31, 4936, 5014, 15, 20, 31, 5223, 27, 531, 2, 566-10, 5814, 6029, 6435, 6525-27, 37, 7134, 7627 etc.
- pratyabhijñā 198, 2222, 3430, 33, 562, 12926, 28, 29, 13713, 20.
- pratyabhijñāna 1378, 9.
- pratyaya 2134, 2635, 3436, 37, 543, 10, 14, 6311, 6535, 9717, 12433, 12920, 27, 13716, 1383, 33, 1393. Cf. tvam-aham-.
- pratyaya-sarga 948, 1008, 14.
- pratyāyaka 12914, 18.
- pratyāyana 12919.
- pratyāsatti 336.
- pratyāhāra a Yoga duty 9627.
- pradhāna 2427, 2630, 2711, 13, 15, 27, 28, 285, 361, 17, 22, 26, 3926, 4111, 5030, 33, 5736, 581, 21, 22, 35, 593 etc.

- prapañca 1625, 1916, 2036, 2137, 356, 4016, 20, 23, 24, 26, 29, 7220, 25, 9318, 9515, 1198, 12024, 27, 28, 1293, 13021, 13120, 13418, 15828, 33, 35, 1591, 16.  
 pramā 4310, 12, 16, 18-20, 22, 4434, 4515, 5035, 531, 2, 6535.  
 pramāṇa 221, 635, 834, 916, 2027, 29-32, 34, 36, 212, 222-4, 2316, 2724, 2819, 2917, 22, 30, 3423, 352, 4016, 18, 433-5, 13, 17, 18, 20, 21, 4433, 451, 4, 5, 15, 20, 22, 4628, 4813, 4915, 36, 39, 501, 5, 6, 8-10, 35, 516, 5211, 14, 546, 32, 564 etc. Cf. dharmigrāhaka-.  
 pramāṇay 8816.  
 pramātar 439, 18, 4432, 33, 4922.  
 prameya 516, 5211, 12.  
 prayāsa 1092, 11632.  
 prayoktar 8222, 28.  
 prayoga 191, 3322, 39, 3419, 7232, 12222, 13225.  
 prayojaka 827, 2031, 448, 15, 472, 1194, 13224, 36, 15010.  
 prayojana 716, 7, 7425, 31, 9411, 10230, 10332, 1096, 14233, 1563, 16230. Cf. niṣ-.  
 prarocana 13228.  
 pralaya 1211, 35, 1429, 2430, 2729, 711, 28, 30, 8915, 1042, 1204, 6, 34, 35, 12130, 1505, 1518, 15611, 16, 16126, 16316, 22.  
 pravartaka 1631.  
 pravartana 8831, 11817.  
 pravāha 1422, 1726, 3713, 5635, 718, 7512, 17, 1009, 1265, 1504, 13, 1639.  
 pravrajyā 9835, 36, 9910.  
 prasakta 7110.  
 prasava-dharmin 592.  
 prasādhyā 333.  
 prasiddha - pada - sāmānādhikarāṇya 12424, 12511.  
 prākṛta 10628.  
 prāg-abhāva 622, 2418, 2514, 15, 541, 5, 27, 5537, 563, 21, 5717, 20, 16316, 17.  
 prāg-bhaviyā 9924, 12037.  
 prājāpatya 10022.  
 prāṇa 3336, 3936, 37, 401, 685, 7716, 17, 8311, 16, 17, 19, 21, 25, 26, 909, 10, 921, 9612, 15, 14029, 30, 14215, 19-22, 24, 29, 31, 32, 37, 1431, 2, 4-6, 16123.  
 prāṇana 14031.  
 prāṇā-'yāma 9613.  
 prāṇin 14228, 33, 1435, 14530, 16121. Cf. vyāṣṭi-.  
 prādhānya 2925, 8628, 871, 23, 27, 28, 1122, 14129, 14215, 14533.  
 prābalya 7821, 14416.  
 prāmānika 624, 1433, 156, 272, 5628, 30, 33, 6520, 6813, 8719, 922, 12916, 13514, 16310.  
 prāmāṇya 130, 219, 325, 28, 48, 9, 34, 52, 72, 1019, 143, 2027, 31, 3419, 27, 488, 13, 5326, 568, 6537, 7220, 8915, 12414, 16, 31, 32, 1261, 35, 1274.  
 prāyaścitta 918.  
 prārabdha 630, 1631, 34, 10731, 10821, 14434.  
 prārabdha-phalaka 1091.  
 preraka 10133, 10217, 11818.  
 prerāṇa 9522.  
 prāudha-vāda 4629.  
 prāudhi-vāda 41, 11919.  
 phala-dātar 11720. Cf. karma-.  
 phala-balāt 353, 446, 4830, 14719.  
 phala-mukhatvāt 3432.  
 phalā - 'yoga - vyavacchinna 4312, 864.  
 baddha 101, 14, 186, 4636, 473, 7617, 1048, 11522 etc.  
 bandha 937, 38, 1014, 30, 1110, 15, 17, 20, 21, 23, 24, 27, 28, 31, 33 etc. Cf. punar-.  
 bandhaka 1132, 1234, 35, 302, 9934.  
 bahir-aṅga 9632, 15031.  
 bahir-dravya 13625.  
 bahu-bhavana 11915.  
 bādhyā-bādhaka-bhāva 12816.  
 bāhya 1512, 1723, 32, 2016, 19, 24-26, 28, 212, 6, 2220, 23, 271, 3017, 3120, 326, 31, 4417, 4524, 466, 9, 13, 8412, 8528, 30, 8611, 9934, 1453, 8.  
 bimba 725, 1230, 4411, 4916, 17, 19, 21, 26, 6811, 17, 19, 8721, 12829, 15321, 15733.  
 bijā-'ñkura 286, 3410, 5628, 29, 34, 35, 794, 10010, 1201, 3, 16310, 17, 24. Cf. 7828-30, 16034.  
 buddha 1328.  
 Buddha 3813.  
 buddhi 1) *notion* 298, 521, 1112, 3, 12011, 12626, 27, 12826, 13823, 29, 31, 35, 1394, 8, 9, 11, 1453. Cf. aham-.  
 2) *judging or internal organ* 616, 711, 13, 17, 24, 1417, 18, 2419, 22, 23, 2512, 2711, 16, 21-23, 25, 28-30, 37, 325, 335, 22, 30, 38, 3413, 20, 25, 353, 5, 36, 3715, 3820, 23, 4310, 16, 17, 19, 28, 32, 441, 5, 11, 4520, 24, 465, 6, 8, 10, 14, 21, 4726, 27, 31, 4831, 34, 37, 38, 491, 2, 11, 14, 15, 17, 24-26, 30, 34, 513, 23, 24, 27, 31, 32, 617, 638-10, 12, 14, 657, 668, 12, 14, 18, 20, 24, 25, 28, 35 etc. Cf. vyāṣṭi-, sam-  
 āṣṭi-.  
 buddhi-pūrvaka 12626, 29.  
 buddhi-sarga 9411.  
 buddhi-stha 12823.  
 bodddhar 10412.  
 bodha 1226, 2922, 3114, 17, 3232, 3322, 3416, 3528, 4319, 22, 24, 4939, 505, 8234, 1048, 1475.  
 būddha 1012, 1511, 3812, 6223, 24, 7224. Cf. pra-  
 cchanna-.  
 brahman n. 333, 35, 410, 6812, 11419, 12016, 13118, 14317, 23, 35, 37, 14412, 1592, 16233. Cf. kārāṇa-.  
 Brahman m. 478, 7014, 7635, 10117, 10930, 11427, 11636, 1624, 14. Cf. ā - Brahma -  
 stamba-paryanta.  
 Brahma-mīmāṃsā 224, 313, 17, 24, 30, 32, 42, 36, 38, 55, 161-3, 20, 7125, 11922, 13116, 32, 34, 14324.  
 Brahma-mīmāṃsā-bhāṣya 433, 2117, 317, 4030, 422, 6925, 7127, 1096, 1296, 15914.

- brahma-rūpatā 14313, 14417.  
 Brahma-loka 4132, 35, 36, 4212,  
 11428, 31, 34, 35, 1152, 11631,  
 13350, 1347, 14123, 1601, 10, 12.  
 brahmāṇḍa 5955, 14619.  
 brāhma 10022.  
 brāhmaṇa 1107, 14525.  
 brāhmaṇya 691.  
 ———  
 Bhagavant 126, 1646.  
 Bhadrāsena 13034, 14736.  
 Bharata 11112, 13.  
 bhaviṣyat-kāla 7229.  
 bhā 1328.  
 bhāgin 13320, 13425.  
 bhāgya *name of a Tuṣṭi* 993, 14.  
 bhāna 718, 363, 491, 3, 31, 518,  
 12713, 19, 26, 1283, 5, 8, 14720.  
 Bhārata (= Mahā-bhārata)  
 516.  
 bhāva *positive reality* only  
 176, 2124, 27, 32, 4012, 35, 4232,  
 544, 15, 25, 28, 29, 5516, 34, 5721,  
 13716, 1514.  
 bhāvana *n.* 9834.  
 bhāvanā 9519.  
 bhās 4331, 517, 12720, 1283, 4, 6,  
 bhāsaka 4928, 30.  
 bhāsana 4929.  
 bhāsyā 2835, 6625.  
 bhinna-jātiya 13926.  
 bhūta *element* only 3126, 30,  
 326-8, 27, 28, 33, 334, 3728, 4733,  
 6033, 776, 7, 15, 7814, 7917,  
 8026-28, 36, 9036, 913 *etc.* Cf.  
 mahā-. sūkṣma, sthūla-.  
 bhūta-cāitanya-vādin 14625.  
 bhūta-sūkṣma 886, 9135.  
 bhūr-loka 10033, 37, 1012, 14124.  
 bhoktar 1221, 1814, 15, 3913,  
 4924, 5023, 5136, 6127, 31,  
 6222, 32, 636, 20, 21, 27, 28, 34, 6811,  
 11827, 28, 13033, 14228, 1459,  
 10, 20, 15921, 16027, 29, 33, 1617,  
 10, 13, 30.  
 bhoga 710, 26, 28, 31, 32, 1218, 20, 22,  
 23, 26, 1419, 30, 1631, 32, 2829,  
 3310, 3529, 362, 426, 4428,  
 4915, 512-4, 8, 14, 16, 17, 22-24, 29,  
 32, 36, 521, 4, 5, 7, 8 *etc.*  
 bhoga-deha 14531, 32, 34.  
 bhogā-yatana 9012, 33, 14228,  
 1459, 20, 16028, 29.  
 bhogā-ṛaya 1404.  
 bhogya 710, 3132, 5113, 528,  
 5838, 591, 6033, 13021, 22, 33,  
 1341, 14719.  
 bhogya - bhoktr - bhāva 2433,  
 1634, 9, 20, 29.  
 bhogya-bhoktr-yogyatā 1525.  
 bhautika 8019, 24, 28, 9227, 9312,  
 10024, 13937, 14120, 27, 14214.  
 Cf. catur-, tri-, dvi-, pañca-.  
 bhraṇṇaka 11119.  
 bhrama 639, 73, 1319, 143, 161,  
 1911, 2635, 2915, 3337, 3438,  
 4314, 6536, 6732, 838, 10816,  
 12810.  
 bhrānta 6918, 7138, 8113,  
 10816.  
 ———  
 maṅgala 11710.  
 maṅgalā-carana 11713.  
 mañjiṣṭhā 1735.  
 maṇi 4717, 859. Cf. ayas-  
 kānta-, sphaṭika-.  
 madhyama-pada-lopin *gram-*  
*matical* 831.  
 madhyama - parimāṇa 2320,  
 3418, 13234, 1337, 1366,  
 1371.  
 man *with* abhi 3326, 10925,  
 1118.  
 manana 15, 640, 72, 1332, 294,  
 529, 3515, 16, 387, 9, 10, 14, 19,  
 7220, 10734, 11332, 15030,  
 1528, 16012.  
 manas 613, 1339, 2217, 332, 36,  
 39, 3819, 3917, 435, 4620, 22,  
 5928, 6110, 6412, 653, 10, 768,  
 7719, 20, 7918, 22, 804, 16, 27,  
 813, 7, 10, 25, 27, 31 *etc.* Cf.  
 vyaṣṭi-.  
 mano-mātra 10430.  
 mantra 9937, 1273, 1426.  
 manda 389, 11, 10724, 34, 13227,  
 1523.  
 mamakāra 792, 1487.  
 maraṇa 2732, 408, 4131, 6621,  
 6711, 25, 6827, 32, 752, 9318, 19,  
 9720, 10118, 11020, 14119.  
 maru-maricikā 4929.  
 mahant *m.* = buddhi 2) 3015,  
 7811, 8729, 16233.  
*n.* (mahat tattvam) *in the*  
*same sense* 1437, 2217, 303,  
 12, 15, 3111, 3322, 3416, 3529,  
 3616, 371, 3816, 19, 391, 9, 4719,  
 5026, 5713, 30, 5817, 33, 6029, 33,  
 6118, 21, 33, 36, 622, 7-9, 7620,  
 777, 9, 16-18, 21, 25, 784, 6, 15, 16,  
 23, 28, 35, 808 *etc.*  
 mahā-puruṣa 11914.  
 mahā-prthivī 3318, 5818.  
 mahā-bhūta 8818.  
 mahā-moha *in the sense of*  
*rāga* 9818.  
 mahā-vākya 487.  
 mā *with* anu 133, 629, 356, 7,  
 5033, 5217, 5726, 6410 *etc.*  
 mātā-pitr-ja 899, 10.  
 mādakatā 9325.  
 mādakatva 9328, 29.  
 māna *in the sense of* pramāṇa  
 10825. Cf. dharmi - grāh -  
 aka-.  
 mānasa 69, 10, 13, 14, 1522, 4.  
 māyā 1715, 2824, 3732, 35, 381,  
 12731.  
 Māyāmoha 2115.  
 māyā-vāda 165, 13, 1722, 2118.  
 māyā-vādin 1612, 16, 7217, 921.  
 māyika 9432, 33, 35, 953, 12, 14, 16,  
 6314, 658, 12026.  
 mithyā 1719, 2125, 6733, 759,  
 1069, 12734, 15912.  
 mithyā-jñāna 1430, 1514, 3714,  
 6314, 658, 12026.  
 mithyātva 1525, 2013, 18, 4410,  
 15125.  
 mithyā-drṣṭi 7224.  
 mithyā-vāda 2132.  
 mimāṃsā 11326. Cf. Brahma-.  
 mukta 118, 16, 27, 28, 33, 129, 1328,  
 1415, 186, 7, 2411, 16, 2514,  
 3310, 13, 4230, 4636, 472, 769  
*etc.* Cf. jīvan-, nija-,  
 nitya-.  
 mukti 12, 338, 3519, 7633, 947,  
 16, 17, 34, 13227, 13330, 1342, 13,  
 23, 30, 1352, 10, 25 *etc.* Cf.  
 jīvan-, nitya-.  
 mukhya 2628, 2925, 3321, 4324,  
 4515, 4815, 5010, 5133, 525,

- 7412,32, 7630, 8026, 8125, 8532,34, 869,12, 9012 etc.  
 mudrā 3522.  
 mumukṣu 526, 358, 1113.  
 mūḍha in connection with  
 cānta and ghora only 3128,  
 32, 886.  
 mūrta 239, 923,6.  
 mūla 3622,23,27, 1274, 1501.  
 mūla-kāraṇa 267, 3632,35, 375,  
 416, 5725, 6023, 627. 13636,  
 1542,34, 1552,4.  
 meya 4434.  
 mokṣa 116, 27,9, 53,23,26, 832,34,  
 937, 101,3,13,15,18, 114,7, 1229  
 etc. Cf. nir-, parama-.  
 Mokṣadharmā 317, 2531, 3725,  
 7423, 7916, 903.  
 mocana 7516.  
 moha 74, 3132, 3420,21, 5027,28,  
 5836, 5925, 635, 6617, 9817,  
 14917. Cf. mahā-.
- yajña 12516-18.  
 yathā-ṅrta 306, 3533, 701.  
 yama a Yoga duty 9626,32,  
 15314.  
 Yama-mārga 8918.  
 yākṣa 10022.  
 yāga 99, 4120.  
 yājñika 11429.  
 yāvad-dravya-bhāvin 103,18,  
 1112, 9321.  
 yāvad - dravya - sthā'in 626,  
 12314, 13731.  
 Yudhiṣṭhira 917.  
 yoga in the following two  
 meanings only : 1) <concen-  
 tration> and <Yoga system>  
 124, 225, 335, 43,10, 58,12,  
 1524,26, 1620,2513, 2619, 3317,  
 342, 3715, 4535, 468,11, 531,4,  
 7414, 7510, 837, 8424, 9529,  
 963,33, 973,13,16, 10825, 1126,  
 11424, 1171, 12010, 1211,  
 14623, 15216,19,23, 1537-9,12,  
 16,33. Cf. asamprajñāta-,  
 samprajñāta-.  
 2) <follower of the Yoga sys-  
 tem> 12912.  
 yoga-kṣema 215, 2527.
- yoga-niṣṭhā 750.  
 yoga-rūḍha grammatical 517.  
 Yogavārttika 735, 923, 152,  
 4431, 4910, 5610, 1296.  
 yogā-'nga 9529, 963,29.  
 yogā-'rūḍha 2628.  
 yogin 112,7, 4527,30,35, 566,9,  
 8810, 11123, 1132, 12111.  
 yojanā grammatical 1357.  
 yāngika grammatical 14115.
- Raktabīja 1427.  
 rajas <the second of the three  
 constituents of primeval  
 matter> 5923, 604,7,9, 7823,26,  
 1365, 1561.  
 rajju-sarpa 10429. Cf. 10424,25.  
 rākṣasa 10022.  
 rāja-rṣi 14533.  
 rājasa 7924,35, 805.  
 Rāhu 8427, 1481.  
 Rudra 7813, 16214.  
 recaka 9615.  
 recana 9414.
- lakṣaṇa 327, 4429, 4516, 4631,  
 5525, 5825, 706,26, 7114,19,  
 7220, 8237, 833 etc. Cf. svā-  
 lakṣaṇya.  
 lakṣaṇīya 9617.  
 lakṣya 4530,34, 9618.  
 laya 1719, 314, 5536,37, 5611,  
 5729, 7126, 8030,31,34-36, 8624,  
 10119,22,23, 1023,6,29, 10631,  
 10915, 13425, 1536. Cf.  
 ardha-, samagra-, sva-.
- lāghava <easy and natural ex-  
 planation> only (oppos. gāu-  
 rava) 1123, 1337, 2018, 212,  
 337,28,32, 366, 3910, 5415,28,  
 554, 577,8, 6429, 653,11,38,39,  
 6634, 671, 6822, 7110, 9333,  
 12814, 14810, 15518.  
 liṅga 1) <characteristic sign>  
 165, 3813, 4328, 4438, 4915,  
 5816, 6136, 7832,33, 12111,22,  
 13012,13,17.  
 2) = liṅga-ṅarira 8914,33,35,  
 9016,19,33,36, 911,19,27-29, 923,  
 8,10,12,15,24,29, 943,7,14, 9913,  
 1404.
- 3) = layam gacchant 5729,  
 34,35, 5813.  
 liṅga-deha 8731, 8924, 905,8,10,  
 21,22, 9114, 1401,2,12.  
 liṅga-ṅarira 2732, 8325, 8923,30,  
 903,29, 917,9,12,24,33, 921,17,33,  
 34, 1348, 1403, 14125, 16320-  
 24.  
 lina 2217, 4534,36, 561, 10124,31,  
 33, 1023,11.  
 lāṅgika 5527.  
 lāukāyatika 237.
- vaktar 8212,15,20,28, 1274.  
 vakro-'kti 138,16.  
 vaṇig-vithi 12830.  
 vana-nyāyena 15426.  
 varaṇa-bheda 1022.  
 vaṇi-karāṇa 9616.  
 Vasiṣṭha 11615.  
 vastu 1528,31, 2012,19,30, 2125,  
 27,28, 369, 4012, 411,6, 4310,14,  
 4519,27,28,35, 5414, 623,19,31,  
 7524, 841, 12033, 12115,16,  
 1239,21, 12626, 12727 etc.  
 vastutas 375, 5634, 574, 14329,  
 15531, 15710.  
 vākya-bheda 7023.  
 vān-mātra 2815,37, 294,6, 1209.  
 vācakatā 12419.  
 vācā-'rambhaṇa-mātra 7120,  
 1488, 15722.  
 vācyatā 12419.  
 vāda 6923, 1549. Cf. abhyupa-  
 gama-, asat-kārya-, kṣaṇ-  
 ika-, nirīṅvara-, prāudha-,  
 prāudhi-, māyā-, mithyā-,  
 vijñāna-, ṅūnya-, seṅvara-  
 vādin 1012, 1921, 375, 5317,30,  
 6824, 8417, 10431, 15414. Cf.  
 advāita-, asat-kārya-, asad-  
 utpāda-, ku-, kṣaṇika-vi-  
 jñānā-'tma-, bhūta-'cāit-  
 anyā-, māyā-, vijñāna-,  
 ṅūnya-, sat-kārya-, ṣaṭ-  
 padārtha-, ṣoḍaṣa-padā-  
 rtha-.
- Vāmadeva 729,26, 11414.  
 vāyu 8311,16,18,19,21,27,28, 923,  
 13117, 15520.  
 vāsana 1228, 1422, 1535,36,

- 1723, 26, 35, 2418, 2519, 275,  
286, 31, 33, 3235, 3714, 4428,  
6314, 759, 7829, 896, 9134,  
10013, 1018, 1058, 10824,  
12037, 13410, 14338, 14415, 16,  
21, 24, 1505, 16316.  
Vāsiṣṭha n. 343, 5528, 6513,  
851, 9133.  
vāstava 164, 18, 4532, 744, 761,  
4, 5.  
vikalpa 1) <doubt, indecision>  
2410, 836, 7.  
2) <dilemma> 223, 5617, 6810,  
6918.  
3) <an expression, by which  
the real identity of two things  
is treated as the relation of  
possessed and possessor>  
6532, 8427, 1485.  
4) <alternative admissibility  
of two things> 9423, 29, 958,  
13233.  
vikāra 121, 2, 1336, 38, 142, 9,  
1716, 2720, 365, 6036, 7722,  
10632, 11931, 1319, 14918, 19,  
21, 15428, 15722, 1597. Cf.  
antar-.  
vikṛti 9815.  
vikṣepaka 2629.  
vighraha *grammatical* 831.  
vicāra 375, 11329, 1298,  
15335.  
vicāraka 14834.  
Vijaya 4212.  
vijātiya 1531, 33, 36, 1613, 5029,  
23, 32, 7129.  
vijātiya - dvāita 1534, 704,  
7131, 32.  
vijñāna 1511, 13, 23, 2012, 16, 24-27,  
213, 5, 2220, 23, 2637, 4519,  
9215.  
vijñāna-vāda 214.  
vijñāna-vādin 166, 14, 2116.  
videha-kāivalya 632, 36, 14313.  
vidyā 2525, 3725, 29, 9135, 1207,  
15, 16, 19, 23, 23, 29, 32. Cf. pañcā-  
'gni-.  
vidhārana 9614, 15.  
vidhi-mukha 1588.  
vidhi-gruti 6532.  
vinigamaka 228, 1925.  
vinigamanā 4415.  
viparita 2116, 7823, 8424, 10322.  
viparyaya <error> 8426, 9411,  
14, 16, 9710, 11, 14, 15, 20, 22, 983, 6,  
9934, 1003, 10717, 18.  
vipāka 10833.  
viprakṛṣṭa 462.  
vipratipatti 5317, 8417, 1354,  
1374.  
vibhu 1334, 35, 1435, 37, 233, 14,  
3924, 32, 442, 5930, 7732, 33,  
8820, 9216, 24, 25, 13232, 34,  
1333, 1366, 15428.  
vimarda 5931, 32.  
vimukta 1014, 7428, 15622, 25.  
vimukti 16013.  
vimoka 427, 8.  
vimokṣa 429.  
vimokṣaṇa 1034.  
viyad-gāmin 2217.  
virakta 8131, 11023, 1154, 6,  
1464.  
virama 2720.  
virāga 10427.  
Virāj 10025, 28.  
virāma 2720, 8435.  
Virocana 11331, 1141, 1523.  
vilaya 14314.  
vilāpana 314.  
vilāyana 1524.  
vilina 2212.  
vivarta 1549.  
vivāda-viśaya 12217.  
vivādā-'spada 191, 3528, 6033,  
10213.  
vivikta 2714, 15, 10335, 1048.  
viveka 126, 32, 239, 35, 27, 516,  
819, 1429, 2418, 2514, 15, 2612,  
15, 32, 278, 21, 23, 289, 26, 28, 32,  
2914, 16, 17, 30, 3119, 3519-22,  
387, 4028, 4113, 36, 451, 488,  
508, 30, 5217, 5323, 5913, 37,  
625, 23, 27, 29, 6410, 7013, 7334,  
7420, 8426, 8830, 31, 947, 9530,  
998, 10510, 10633, 37, 10722,  
25, 27, 29, 30, 32-34, 37, 1083, 14,  
10911, 16, 22, 23, 11021, 11110, 12,  
11225, 11331, 11514, 1174,  
12431, 1253, 1289, 13515,  
1479, 11, 15019, 24, 28, 29, 16132,  
16316.  
viveka-khyāti 528, 753, 10029,  
10126, 32.  
viveka-jñāna 52, 932, 33, 273,  
292, 11, 4113, 421, 31, 431, 3,  
10121, 1045, 10919, 11011.  
vivekin 15230.  
vivektavyatā 3025.  
vivecaka 1492.  
viṣiṣṭa 4329, 6635, 674, 35, 38,  
681-4, 6, 7, 7735, 36, 8132, 12810,  
12917, 13823, 31, 35, 14525,  
16122, 29.  
viṣiṣṭa-jñāna 838, 8410.  
viṣṇukhala 1288.  
viṣeṣa in the sense of <gross  
elements> only 888, 9123.  
viṣeṣaka 5337, 541.  
viṣeṣa-kārya 4734, 483.  
viṣeṣa-guṇa 327, 654, 941,  
12129, 1342.  
viṣeṣaṇa 1533, 1613, 463, 6633,  
682, 1287. Cf. hetu-garbha-.  
viṣeṣaṇiya 12317.  
viṣeṣya 1287.  
viṣva-māyā-gruti 10413.  
viśayatā 4414, 18, 19, 22, 23, 29. Cf.  
anyo-'nya-.  
viśayatā-sambandha 734, 2421.  
viśaya-'kāra 6614, 17, 13410.  
viśaya-'rpaka 6117.  
Viṣṇu 2115, 4438, 479, 7319,  
11427, 12611, 16232, 1646, 8,  
13, 18.  
Viṣṇu-pārsada 4212.  
visarga <secondary creation>  
484.  
vismāraka 11112.  
vita-rāga 12612.  
vṛtti in the technical sense  
only 713, 17, 24, 1225, 26, 28, 1311,  
12, 1418, 22, 2423, 28, 2828, 3218,  
33, 34, 332, 5, 23, 27, 29, 32, 36, 37,  
3411, 12, 32, 3536, 3819, 20, 25, 27,  
4317, 19, 28-30, 445, 12-14, 16, 25,  
26, 28, 33, 35, 37, 4520, 22-24, 463,  
10, 14, 18-20, 4921, 23, 516, 7, 10, 24,  
27, 638, 663, 12, 17, 18, 21, 23-25, 28,  
30-32, 34-36 etc.  
vṛttimant 793.  
vṛddha <expert> 12424, 29, 12511,  
26.

- vr̥ṣṭi name of a Tuṣṭi 993.  
veda 99, 1024, 3513, 4120, 503, 12434, 1251, 2, 9, 10, 16, 18, 25, 1264, 6, 12, 14, 15, 24, 30, 35, 12630, 35, 1272, 3, 12923.  
vedādhyayana 1147.  
vedānta 169, 487, 7221, 12432, 13130, 34, 16419.  
vedāntin 718, 2620, 13131. Cf. navīna-.  
vedānti-bruva 165, 214, 688, 6915, 10430, 1094, 1647.  
vedā-rtha 12436, 12511.  
vairkṛta 7923.  
vāijātya 12411.  
vaidika 92, 4114, 1252, 31.  
vaidha 911, 13, 15, 22, 23.  
vaidharmya 13, 18, 3030, 403, 25, 5817, 18, 20, 594, 14, 19, 37, 604, 8, 10, 11, 625, 672, 706, 22, 23, 26, 37, 715, 13, 7334, 11334, 11418, 13015, 14714, 26.  
vāiparitya 296, 5737, 625.  
vāibhava 13229.  
vāiyadhikarāṇya 4933, 15921.  
vairāgya 229, 36, 755, 8, 10, 7633, 772, 7818, 972, 7, 10121, 10615, 11017, 21, 11529, 1165, 11918, 14415, 21, 1464, 15314, 15818, 20. Cf. apara-, para-.  
vāicāradya 13025.  
vāiṣṭya 12516, 1385, 23, 27, 29, 1393, 14525.  
vāiṣṇika 127, 31, 218, 24, 318, 1319, 1419, 1637, 2937, 355, 391, 418, 526, 5325, 5427, 576, 5929, 6023, 6412, 7737, 8329, 12129, 13513, 29, 1363, 1554, 29, 35, 1572, 1615, 16210.  
vāisamya 15614, 16224-26.  
vāisamyā-vastha adj. 15537.  
vāisamyā-vasthā 306.  
vyakta 1626, 5734, 593, 6210, 13617, 18.  
vyakti 1532, 2515, 273, 3022, 401, 4420, 561, 585, 597, 11, 30, 33, 604, 5, 7, 9, 13, 23, 613, 8010, 8531, 8935, 9020, 25, 1377, 34, 35, 1381, 1446, 35, 36. Cf. saha-.  
vyañjaka 3617, 13624, 26.  
vyatireka 321, 5016; together with anvaya, see under that word.  
vyatirekin 12226.  
vyatita 7011.  
vyadhikarāṇa 1820.  
vyabhicāra 193, 33, 34, 204, 3316, 613, 8620.  
vyabhicārin 12811.  
vyavadhāna 7320.  
vyavasāya 661, 2, 13313.  
vyavasthā 233, 1122, 1615, 187, 2424, 281, 33, 34, 357, 4129, 6710, 13, 20, 26, 28, 32, 36, 686, 10, 18, 37, 692, 5, 8, 11, 14, 15, 7616, 869, 878, 13, 14121, 1571, 5, 7, 10, 15921. Cf. kārya-kāraṇa-.  
vyavasthāpana 48.  
vyavasthāpita 8410.  
vyavasthita 10330, 13233.  
vyavasthiti 1423.  
vyavahāra 22, 29, 32, 317, 1124, 1434, 271, 351, 4321, 4421, 4514, 4712, 4828, 545, 5517, 21, 22, 5612, 6421, 26, 6630, 745, 7832, 33, 8328, 9034, 9228 etc.  
vyavahita 4527, 462.  
vyaṣṭi 803.  
vyaṣṭi-karāṇa 802.  
vyaṣṭi-prāṇin 10025.  
vyaṣṭi-buddhi 3318.  
vyaṣṭi-manas 8027.  
vyaṣṭi-sr̥ṣṭi 484, 10015, 28, 31.  
vyaṣṭi-ndriya 806.  
vyāpaka 1) <penetrating, omnipresent> 3926, 34, 36, 37, 401, 463, 786, 8620, 11419, 12319, 15426, 16018, 16114.  
2) <invariable concomitant> 4938.  
vyāpana 5238.  
vyāpin 1115, 2321, 5737, 13234, 1403, 10, 12, 15429.  
vyāpti 4527, 31, 34, 4625, 4938, 5020, 23, 1193, 12231, 32, 1232, 3, 5, 8, 9, 14, 15, 22, 24, 26, 1242, 3, 7, 10, 14, 12622. Cf. sama-, sāmānya-.  
vyāpya 4632, 5120, 1194, 12228, 12313, 19-21, 25, 26, 33, 1241.  
vyāmohana 16410.  
vyāvartana 3011, 12, 4314, 15, 513, 13731.  
vyāvahārika 130, 34, 226, 31, 35, 42, 52, 4, 1719, 20, 2033, 34, 217, 15123, 1624.  
vyāvṛtta 732, 11920.  
vyāvṛtti 13718, 1586, 11. Cf. a-tad-.  
Vyāsa 338, 1418, 6619, 10834.  
Vyāsa-deva 732, 2526, 4322, 496, 5632, 849, 13612.  
vyutthāna 1446.  
vyutpatti 7612, 12526, 14326, 16121.  
vyutpanna 12436.  
vyutpādana 7314.  
vyūha 10227.  
vyoman 16019.  
çakta 554.  
çakti 626, 27, 1029, 35, 314, 554, 6036, 7528-30, 8116, 19, 20, 25, 8228, 8326, 9325, 32, 33, 11234, 11821, 11928, 29, 1235, 13, 14, 16, 19, 21, 22, 24, 26, 33, 34, 1241, 3, 7, 15, 19, 22, 27, 33, 36, 1251, 9, 25, 30, 34, 1272, 12919, 1359, 14, 28, 13724, 26, 27, 31-34, 14220, 15415, 16236, 16415, 17.  
çaktimant 314, 553, 7530, 10216, 12320, 15415.  
çakya 555.  
çabda <authoritative testimony> only 459, 5014, 9925, 30, 11836, 1196.  
çabda-mātra 2816, 382, 1392, 7.  
çabdhā-gocara 7017.  
çarīra-dhāraṇa 10825, 31, 32, 14426.  
çarīrin 801, 13033.  
çāṇa-ṅṛga 1717, 4012, 537, 6130, 12226.  
çānta in connection with ghora and mūḍha 3121, 28, 29, 31, 886, 7, 9, 10, 13616.  
çānti 354, 11531, 1164.  
çābda 505.  
çāstra 113, 18, 24, 26, 222, 35, 31, 25, 26, 43, 34, 36, 521, 23, 25, 26, 31, 38, 64 etc.  
çāstriya 7317, 16118.



- ģilā-putra 1481,4,5.  
 ģiṣya 531, 7017, 9927, 1083,16,  
 11630, 12527, 13025, 14326,  
 1474.  
 ģukti 9714, 12823,30.  
 ģukti-rajata 2036, 2612, 12714,  
 1288, 13113, 15018,26.  
 ģuddhi 2618, 3521, 4219, 436,  
 11429, 13036.  
 ģuška-tārkika 4619.  
 Ģūdra 1107.  
 ģūnya n. 2024, 2119,24, 221,3,4,  
 10,16.  
 ģūnyatā 223,24,27.  
 ģūnya-vāda 2222.  
 ģūnya-vādin 2029.  
 ģeṣavat (anumāna) 5013,16,17.  
 ģravaṇa 120,21, 640, 71, 918, 126,  
 1524,25, 234, 2837, 294,5,7,9,  
 11,13, 3515, 3626, 3713,19,20,  
 389, 407, 4622 etc.  
 ģruti 117,20,24,25, 213,30, 48,9,  
 53,18, 74,34, 84,34,36, 93,22,27,  
 1019,20, 115,19, 123,5,29 etc.  
 Cf. niṣedha-, vidhi-.  
 ģrotar 8214.  
 ģrāuta 101,1915, 12122, 13217.  
 Ģvetaketu 11015.  
 —————  
 ṣat-padārtha-vādin 1637.  
 Sad-adhyāyi 126, 568,11.  
 ṣātkāuṇḍika 919.  
 ṣātkāuṇḍika-deha 9037.  
 soḍaṣa (padārthāḥ) 13524.  
 ṣoḍaṣa-padārtha-vādin 1637.  
 ṣoḍaṣa-'tma-gaṇa 7922.  
 —————  
 saṁyama 9633.  
 saṁyoga - vibhāga - vattva  
 2937.  
 saṁvṛti 1514. Cf. sāmṁvṛtika.  
 saṁvedana 441.  
 saṁsarga 12211, 12822.  
 saṁsāra 8419, 8816, 1004,  
 11730, 12037, 15619,27.  
 saṁsārin 10930, 11726, 1181,  
 12035.  
 saṁsrti 8820,28,31, 891,3, 9229,  
 33, 943,7,15.  
 saṁskāra in the sense of  
 vāsanā only 1422, 6615,24,  
 8429, 8616,22,25, 10125, 10325,  
 27, 10825, 28, 31, 32, 1094, 6,  
 12134, 13115, 14423,26,29,33,35,  
 1451.  
 saṁhata 3527,30,31, 367, 6235,  
 36, 9329, 14628, 15930.  
 saṁhatya - kārin 3534, 398,  
 5031.  
 saṁhanana 304, 3526, 369,  
 15615.  
 saṁhāra (= pralaya) 717,  
 7218, 9521, 1628,14.  
 sakartṛka 1193.  
 sakārya 12731,35.  
 sakriya 5737, 584, 1333.  
 sagaṇa 128, 230, 11423.  
 saṁkara 6831.  
 saṁkalpa 112,8, 2113, 478,12,  
 15,18,33, 4817, 4934, 5637, 5928,  
 8026, 836,7, 13121, 13213,21.  
 saṁkalpa-ja 1426.  
 saṁkalpanāmaya 2112.  
 saṁkalpayitar 8212,20.  
 saṁkalpita 9514.  
 saṁkhyā 516, 3029, 3333, 5936,  
 15530.  
 saṅga 122,4, 1424,36, 251,23,  
 8130,31,32, 923,4,7,8, 10716,  
 11118,20, 11510,12,15,17,20,22,  
 1165, 11821, 11931,34, 1318,  
 14920, 15522,24. Cf. a-, niḥ-,  
 sa-.  
 saṅgin 4822,25, 1546.  
 saṁghāta 6712, 8016, 927, 9831,  
 11017, 15630.  
 sajātiya 5232, 585, 606, 9227,  
 941, 1265, 13927.  
 sajātiya-dvāita 1533, 1613.  
 saṁjñā 3635, 1381,5,6,10. Cf.  
 antaḥsaṁjñā.  
 saṁjñāna 7612.  
 saṁjñin 1385,6,10.  
 sat-kārya 5317,21, 5417, 558,  
 5615,19,24, 5711, 1302. Cf.  
 5331.  
 sat-kārya-vāda 5710.  
 sat - kārya - vādin 623, 4536,  
 5326, 5719,20.  
 sattva (the first of the three  
 constituents of primeval mat-  
 ter) only 1011, 2618, 2937,  
 303,11,13,21, 3521, 3929,31,  
 4219, 4610, 4829, 586,33-36,  
 5918,21,27,29,30,33, 604,5,8,9,13,  
 15,17,19, 7515, 7819,29, 805,6,  
 8133, 929, 9521, 10033, 1013,  
 10, 1122, 11428, 12210, 12611,  
 13036, 13636, 15514,17,20,23,25,  
 31,33,36,37, 1561,14, 16229.  
 sat-pratipakṣatā 1910, 3811.  
 sat-pratipakṣita 3813.  
 sad-advāita 15821.  
 sad-asat-khyāti 12821.  
 sad-asat-ātmaka 12837.  
 sad-asat-rūpa 12735.  
 sadā-jñāta-viṣaya 14716.  
 sad-rūpa 4035.  
 sadharma 514.  
 sadharmaka 5826.  
 Sanaka 1426.  
 Sanandanācārya 16320.  
 saṁtāna 1513,31,32.  
 saṁtoṣa 11130.  
 saṁnikarṣa 4318,27,29, 4410,  
 4521,23,25, 465-8, 11, 13, 25,30,  
 1284, 14717,18.  
 saṁnyāsa 9912.  
 sabija 14335, 1444.  
 samagra-laya 6616,20.  
 samagra-susupti 6623, 14312.  
 samanugata 618.  
 samanvaya 617,8,10.  
 samarpaka 8534, 8612.  
 samarpaṇa 14022.  
 samavadhāna 8332.  
 samavāya 336, 3437, 351, 1288,  
 13512, 13819,28,29,35, 1391,5,  
 12.  
 samaveta 13836.  
 sama-vyāpti 1232.  
 samaṣṭi 803, 8930.  
 samaṣṭi-karaṇa 802.  
 samaṣṭi-cakṣus 7916, 801.  
 samaṣṭi-puruṣa 9025.  
 samaṣṭi-buddhi 3316.  
 samaṣṭi-sarga 10014.  
 samaṣṭi-sṛṣṭi 9024.  
 samaṣṭi-'ndriya 804.  
 samādhi 9529, 9618, 991,2,37,  
 11224,29, 14312, 32, 33, 35, 36,  
 1447,10,11,16, 15312.  
 samānā-'bhihāra 5232.

- samāpaka 14431.  
 samāropāṇa 10428.  
 samuccaya 294, 4119, 9422, 27, 29, 958, 978, 10329, 1515.  
 samuccita 9331, 13027, 1317.  
 samudāya 1439, 12917.  
 samūha 5834, 5934.  
 sampātā'yāta 6011.  
 samprajñāta-yoga 9535, 10729, 10824.  
 sambhāvanā 299, 11334.  
 sambhāvita 13135, 15411.  
 sambhūya-kārin 591.  
 samyag-jñāna 1143.  
 sarga 3330, 369, 4732, 584, 597, 714, 30, 31, 33, 8825, 8911, 23, 30, 9019 etc. Cf. ādi-, praty-aya-, buddhi-, samaṣṭi-.  
 sarjana 7425, 11829, 14619.  
 sarva-kartar 1025, 16.  
 sarva-gata 1435.  
 sarva-jña 487, 6531, 12611, 12, 14619.  
 sarva-jñāna 10215.  
 sarva-vid 1025.  
 salila name of a *Tuṣṭi* 9836.  
 savikalpaka 845, 6, 8.  
 savijñāna 9220.  
 sasaṅga 1062.  
 sahakārin 633, 1122, 23, 1212, 2624, 9433.  
 sahaçāra 12231, 36, 1232, 1249.  
 saha-vyakti 14328.  
 sā with pary-ava 3136, 3936, 495, 515, 7018, 803.  
 sāmvr̥tika 1514, 2126, 7224.  
 Cf. samvr̥ti.  
 sāmsārika 8423.  
 sāmsiddhika 1426.  
 sāmhatya 9325.  
 sāksātkaṛaṇa 8612.  
 sāksātkāra 120, 1219, 2417, 2612, 2915, 7, 9, 14-16, 758, 947, 9530, 963, 9833, 999, 10729, 34, 11225, 30, 13620, 24, 1522, 15328, 15622, 16130.  
 sāksāt-kāraṇa 13618.  
 sāksin 2835, 4318, 4436-38, 4921, 22, 668, 12, 23-25, 29, 38, 673, 4, 739, 12-14, 16, 19, 21.  
 sām̐k̐arya 6813, 33.  
 sām̐k̐hya 16, 13, 16, 26, 8, 39, 35, 22, 26, 29, 34, 42, 38, 51, 9, 13, 17, 21, 3025, 3317, 3412, 711, 7413, 10431, 1638, 1646, 7, 13, 19.  
 Sām̐k̐hya-pravacana 58, 7414.  
 sājātya 4631.  
 sātiçaya-phalakatva 910.  
 sāttvika 354, 7923, 37, 806.  
 sādi 1204, 33, 1506.  
 sādṛçya (the notion of like-ness) only 13720, 22, 24, 27-30, 32-34, 1382, 5, 6, 11.  
 sād̐haka (proving, proof) only 318, 6312, 6527, 11831, 15725, 15813, 36.  
 sād̐hana in the same sense only 225, 4925, 6219, 21, 22, 25, 1231.  
 Cf. siddha-.  
 sād̐harmya 3030, 403, 5727, 5825, 27, 29, 5937, 604, 8, 9, 14-16, 18, 30.  
 sād̐hāranya 3120, 5731, 5815, 12534.  
 sād̐hya (what is to be proved) only 2930, 3136, 5017, 1231.  
 sāv̐vaya 513.  
 sāpekṣa 13729, 16224.  
 sām̐agri 4429, 5226, 28, 8332.  
 sām̐agrya 10815, 11628, 13415.  
 sām̐ayika 5412.  
 sām̐ānādhikaranya 1014, 1214, 1828, 4912, 23, 8321. Cf. pra-siddha-pada-.  
 sām̐anya n. (genus, the notion of a thing in general) 1118, 306, 11, 23, 3312, 3410, 17, 3937, 447, 466, 13, 20, 476, 5019, 567, 5815, 16, 18, 6219, 20, 23, 24, 6621, 30, 6935, 7015, 7322, 986 etc.  
 sām̐anya-guṇa 1433, 4827.  
 sām̐anyato dr̥ṣṭa 5013, 19, 24, 26, 30, 6136.  
 sām̐anya-vyāpti 3316.  
 sām̐ya 3815, 7026, 28, 36, 8025, 12922, 13014, 13121 etc.  
 sām̐yā-'vastha adj. 15537.  
 sām̐yā-'vasthā 304, 11814, 13516.  
 sārūpya 6636.  
 sāv̐akāça 329.  
 sāv̐ayava 2310, 21, 9213, 1338, 17.  
 sād̐hitya 12236, 1238.  
 siddha (possessed of super-natural power) only 478, 11510.  
 siddha-sādhana 1303.  
 siddhā-'rtha 12431, 1252.  
 siddhi in the two following meanings only: 1) (super-natural power) 9938, 11636, 1426, 14623.  
 2) (perfection) in the technical sense of the *Sām̐k̐hya* philosophy 9731, 34, 983, 9918, 23, 24, 30, 33, 35-37, 1002-5.  
 supāra name of a *Siddhi* 996.  
 suṣupta 6627, 8524, 14416.  
 suṣupti 1421, 3234, 354, 4614, 18, 20, 665, 8, 16, 19, 25, 38, 8428, 9318, 19, 1204, 12629, 14312, 33, 35, 1447, 10-13, 17. Cf. samagra-.  
 suhṛt-prāpti 9927, 31.  
 sūkṣma 133, 615, 20, 1112, 2722, 3111, 23, 36, 5238, 534, 10, 11, 5536, 627, 6914, 8732, 8810, 19, 913 etc. Cf. parama-, bhūta-.  
 sūkṣma-dravya 13611.  
 sūkṣma - bhūta 3019, 3815, 13618, 14013.  
 sūkṣma-çarira 8814, 8910, 20, 27, 29.  
 sūkṣmī-bhāva 314.  
 sūtrātman 8326.  
 sr̥ṣṭi 2728, 3226, 335, 7, 17, 31, 3932, 4023, 473, 26, 583, 717, 7218, 7418, 31, 33, 34, 752, 5, 12, 17, 762, 7, 30, 33, 35, 773, 5, 6, 8-10, 15, 18 etc. Cf. avāntara-, vyaṣṭi-, samaṣṭi-.  
 sevā 1147.  
 seçvara 16225.  
 seçvara-mata 16222.  
 seçvara-vāda 227, 31, 39, 37, 318.  
 soma-pāna 927.  
 sūkṣmya 5237, 536, 7.  
 Sāubhari 11526, 31, 32, 1164.  
 Saura 1323, 1713.  
 stri 1107.  
 sthāna 7011.  
 sthāniya 11630.  
 sthāpana 1467.

sthāyin 1825.	7424, 7520, 21, 24, 26, 30, 761, 5, 19, 24, 7721, 22, 25, 1037, 31, 16211.	svārtha <i>adj.</i> 7430, 769, 7726, 1031-3.
sthāvara 3318, 3937, 10023, 28, 10117, 14532, 15420, 23, 24.	Srughna 1734, 181.	svārtha-kriyā 3535.
sthiti 9521, 14116, 15617.	sva-karman 9624.	svālakṣaṇya 8237.
sthūla 615, 17, 2722, 3019, 3117, 19, 20, 23, 28, 35, 881, 8, 899, 9033, 912 <i>etc.</i>	sva-jñeyatva 362.	svā-ṛaya 14013, 1611.
sthūla-deha 904, 6, 9114, 943.	svatva 1228, 1421, 4427, 28.	svā-ṛaya-hetu-samyoga 3212.
sthūla-bhūta 2920, 3018, 3118, 34, 3226, 28, 889, 9123, 24.	sva-dharma 917.	
sthūla-ṣarīra 8814, 899, 20, 25, 9234, 14135.	svapna 2013, 18, 2125, 2637, 4014, 16, 26, 6615, 762, 5, 7, 9432, 952, 12214, 12714, 15836.	han <i>with sam</i> 364. <i>Cf. sam-</i> <i>hata.</i>
sphaṭika 717, 1320, 1736, 2816, 449, 6837, 7629, 12824, 29, 14318, 21, 14934, 15118, 15234.	sva-prakāṣa 15727, 34.	Hara 479, 11428.
sphaṭika-maṇi 8510.	Svayambhū 4622, 12631.	Hari 116.
sphur 12615.	svarga 679.	haridrā 3211.
sphūrti 1148.	sva-laya 13427.	hāna 18, 525, 27, 29, 30, 641, 738, 39, 933, 1316, 269, 2713, 2825, 29, 432, 6126, 7215, 7411, 1003, 1156.
sphoṭa 12912, 15, 19, 20.	svastika 9622.	hīnsā 911, 13, 15, 16, 22, 23, 426.
smaraṇa 251, 3712, 6619, 8010, 8623, 24, 8910, 11421, 13534.	svastha 8435, 38, 8510.	Hiraṇyagarbha 3315, 4811, 5637, 7811, 7916, 8026, 9019, 15829.
smāraṇa 14422.	sva-svāmi-bhāva 1226, 1423, 2433, 3437, 5129, 1634, 8, 14, 24.	hetu - garbha - viṣeṣaṇa 3927, 4521.
smṛti 1) <memory> 4314, 8429, 8628, 33.	svāpa 7224.	heya 525, 27, 28, 31, 78, 934, 157, 267, 8, 3214, 7411, 10114, 18, 10621, 22, 1113, 1156, 14834, 14937, 15823.
2) <tradition> 218, 49, 53, 21, 116, 19, 123, 29, 1316, 151, 2020, 215 <i>etc.</i>	svāpna 1522, 7222, 951, 15827.	
sraṣṭar 3911, 472, 8, 15, 16, 20, 32,	svābhāvika 938, 102, 3, 8, 9, 12, 27-29, 34, 249, 10, 7826, 9315, 19, 20, 1123, 12525, 1272, 13724, 27, 15032.	
	svābhāvya 6336, 15619.	
	svāmin 2422, 27, 3911, 13, 5113, 6312, 8523, 8715, 1056, 22, 14236, 1633.	

## APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,  
FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,  
AND WITH INDICATION OF THEIR SOURCES.

*Synopsis of the Sources, with indication of the Abbreviations employed.*

Āit. = Āitareya Upaniṣad.	Matsya Purāṇa.
Am. = Amarakoṣa.	Muṇḍ. = Muṇḍaka Upaniṣad.
Bhag. = Bhagavadgītā.	NṛsT. = Nṛsiṅha-tāpani Upaniṣad.
BhāgP. = Bhāgavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmapindū Upaniṣad.	Padma Purāṇa.
Brh. = Brhadāraṇyaka Upaniṣad.	Pāṇini's Grantham.
[Brhan-] Nāradiya Purāṇa??	Parācāra's Upapurāṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praṇa Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Çāçvatakoṣa.	RV. = Ṛgveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Sāṃkhya Kārikā.
Çiçupālavadhā.	SS. = Sāṃkhya Sūtra.
Cūlikā Upaniṣad.	Sāṃkhya Tattva Kāumudī.
Çvet. = Çvetāçvatara Upaniṣad.	Sarva Darçana Saṃgraha.
Dhātupāṭha.	Sūrya Purāṇa.
Garbha Upaniṣad.	Tāitt. = Tāittirīya Upaniṣad.
Garuḍa Purāṇa.	Tāitt.Ār. = Tāittirīya Āraṇyaka.
GāuḍMK. = Gāuḍapāda's Māṇḍūkya-Kārikā.	VāP. = Vāyu Purāṇa.
Īç. = Īçā Upaniṣad.	Vedānta Sāra.
Kaṭh. = Kaṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmaśāstra.
Kumārasambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kūrma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vāsiṣṭha.
M. = Manu.	
Māitr. = Māitri Upaniṣad.	
MārKP. = Mārkaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further:

SPrBh. = Sāṃkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of Vijñānabhikṣu) to be taken from the Kūrma Purāṇa, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

- |   |   |  |
|---|---|--|
| <p>11 = *Chānd. 6. 2. 1.<br/>         19 = Brh. 2. 4. 5; 4. 5. 6.<br/>         22,23 = ? Cf. 3514.<br/>         23,4 = Bhag. 3. 29.<br/>         10,11 = *Brh. 4. 3. 22.<br/>         11 = ?<br/>         11,12 = Brh. 4. 3. 7.<br/>         12,13 = *Brh. 4. 3. 16.<br/>         14,15 = Bhag. 3. 27.<br/>         16,17 = VP. 6. 7. 22.<br/>         34 = Bhag. 16. 8.<br/>         33,4 = Mbh. 12. 11676a<br/>         + 11198a.<br/>         9-12 = Parāçara's Upa-<br/>         rāṇa?<br/>         15,16 = *Mbh. 12. 7663b<br/>         + 7664a.<br/>         20,21 = KP. ?<br/>         31 = BrS. 2. 1. 1.<br/>         34 = BrS. 1. 1. 1.<br/>         36 = *BrS. 2. 2. 1.<br/>         37,38 = YS. 1. 26.<br/>         45,6 = VP. 1. 17. 83.<br/>         12-32 = Padma Purāṇa?<br/>         37 = BrS. 2. 3. 43.<br/>         39 = *BrS. 4. 1. 3.<br/>         514,15 = *Mbh. 12. 11409b<br/>         + 11410a.<br/>         18 = Çvet. 6. 13.<br/>         20 = Bhag. 2. 39.<br/>         34,35 = SS. 5. 1.<br/>         62,3 = SS. 6. 70.<br/>         21 = YS. 2. 16.<br/>         75 = Chānd. 7. 1. 3.<br/>         5,6 = *Kāth. 2. 12.<br/>         7,8 = SS. 1. 19.<br/>         13 = YS. 1. 4.<br/>         14,15 = YBh. 2. 17.<br/>         17,18 = SS. 2. 35.<br/>         22,23 = ? Cf. 4336<br/>         33 = YBh. 1. 52 + 3. 49.<br/>         84,5 = Brh. 4. 5. 3.<br/>         24,25 = YS. 2. 15.<br/>         28,29 = Sāmkhya - tattva-<br/>         kāmudī. introd.<br/>         to SK. 2.</p> | <p>34-36 = *Chānd. 8. 12. 1.<br/>         92 = RV. 8. 48. 3.<br/>         8 = SK. 2.<br/>         19,20 = *Mārka P. 10. 31.<br/>         21 = Chānd. 8. 15. 1.<br/>         25 = TāittAr. 10. 10. 3.<br/>         26 = Çvet. 3. 8; 6. 15.<br/>         29 = *VP. 2. 8. 96.<br/>         105,6 = KP. 2. 2. 12.<br/>         123,4 = *Brh. 4. 3. 16.<br/>         13 = SS. 1. 12.<br/>         1317,18 = ?<br/>         24,25 = Sūrya Purāṇa?<br/>         30,31 = NrsT. 2. 9. 9.<br/>         147,8 = SK. 20.<br/>         10 = YS. 2. 17.<br/>         12 = Bhag. 13. 21.<br/>         14 = Kāth. 3. 4.<br/>         25 = SS. 1. 55.<br/>         27,28 = YS. 2. 23. 24.<br/>         1510 = Am. 1. 1. 1. 9.<br/>         16,17 = *Sarva-daṛçana-saṁ-<br/>         graha (ed. Bibl.<br/>         Ind.) p. 16.<br/>         163 = BrS. 4. 2. 16.<br/>         7,8,11 = Padma Purāṇa?<br/>         1711,12 = Sūrya Purāṇa?<br/>         14 = Cūlikā Upaniṣad 3.<br/>         1914, a = Chānd. 6. 2. 1.<br/>         b = *Māitr. 5. 2.<br/>         15 = Chānd. 6. 2. 2.<br/>         2020 = NrsT. 2. 1. 7. 8.<br/>         21 = LP. ?<br/>         218,9 = VP. 2. 13. 96.<br/>         10,11 = VP. 2. 13. 95.<br/>         14 = VP. 3. 18. 17.<br/>         226,7 = GāudMK. 2. 32, BrB.<br/>         10.<br/>         8,9 = *KP. 2. 11. 6.<br/>         14,15 = ?<br/>         235,6 = Kāth. 6. 17. Çvet.<br/>         3. 13.<br/>         17,18 = *BrB. 13.<br/>         19 = Çvet. 5. 8.<br/>         20 = Bhag. 2. 24.</p> | <p>23,24 = Mbh. 12. 11307b,<br/>         11308a.<br/>         245 = Çvet. 6. 11.<br/>         7 = SS. 1. 7.<br/>         25,26 = SK. 21.<br/>         28,29 = SS. 1. 58.<br/>         36,37 = Bhag. 13. 21.<br/>         2510, a = SS. 3. 24.<br/>         b = SS. 3. 37.<br/>         11 = YS. 2. 24.<br/>         20,21 = YS. 2. 24.<br/>         23 = Bhag. 13. 21.<br/>         29,30 = YS. 2. 13.<br/>         30 = ?<br/>         30,31 = NS. 3. 1. 25.<br/>         32,33 = *Mbh. 12. 7762b,<br/>         7763.<br/>         34 = *Mbh. 12. 7751a.<br/>         36,37 = YS. 2. 12. 13.<br/>         261-4 = KP. 2. 2. 20. 21.<br/>         5,6 = NS. 1. 1. 2.<br/>         16 = YS. 2. 26.<br/>         17,18 = YS. 2. 28.<br/>         21,22 = Īg. 11, Māitr. 7. 9.<br/>         23 = BrS. 3. 4. 33.<br/>         25,26 = ?<br/>         27 = BrS. 3. 4. 16.<br/>         2718,19 = ?<br/>         26 = ?<br/>         34 = Bhag. 2. 20.<br/>         289,10 = SS. 1. 19.<br/>         11,12 = GāudMK. 2. 32,<br/>         BrB. 10.<br/>         18,19 = Brh. 4. 3. 7.<br/>         22,23 = ?<br/>         2910 = SS. 1. 56.<br/>         12,13 = SS. 1. 59.<br/>         27,28 = SK. 6.<br/>         308,9 = ? Cf. 15534.<br/>         27 = SS. 2. 12.<br/>         32-35 = Bhāgavata?<br/>         36,37 = Garbha Upaniṣad 3.<br/>         37,38 = Pr. 4. 8.<br/>         311,2 = SK. 3.<br/>         6 = ?<br/>         12,13 = SS. 1. 154.</p> |
|---|---|--|

- 24,25 = VP. 1. 2. 43b, 44b.  
 323,4 = VP. 1. 2. 20b, 21a.  
 24,25 = VP. 1. 2. 38.  
 334 = Chānd. 6. 2. 3.  
 12,13 = YS. 2. 22.  
 30a = \*Brh. 1. 4. 2.  
 b = Chānd. 6. 2. 3.  
 33,34 = LP. ?  
 35 = BrS. 2. 4. 12.  
 344-9 = YV. ?  
 35 = MärkP. 37. 38b.  
 359 = BrS. 2. 1. 11.  
 11,12 = M. 12. 106.  
 14 = ? Cf. 122.  
 32 = YS. 4. 23.  
 37,38 = Brh. 2. 4. 5.  
 3611,12 = VP. 1. 4. 51.  
 13,14 = VP. 1. 2. 33.  
 25 = Mbh. 12. 12681a.  
 29 = LP. ? Cf. KP. 2. 2.  
 16.  
 378 = VP. 1. 5. 5b.  
 11 = KP. ?; \*Mbh. 12.  
 7852.  
 17,18 = ?  
 23,24 = Mbh. 12. 11419.  
 31 = Brh. 3. 8. 8.  
 33 = Çvet. 4. 10.  
 34 = Çvet. 4. 9.  
 36-38 = ?  
 385 = SS. 1. 24.  
 21,22 = ?  
 3920,21 = YS. 4. 17. (18  
 Vyāsa.)  
 21,22 = \*YBh. 4. 18.  
 29,30 = SS. 6. 39.  
 407,8 = Chānd. 7. 24. 1.  
 19 = Chānd. 6. 1. 4.  
 27 = BrS. 2. 2. 29.  
 27,28 = \*BrS. 2. 2. 30.  
 28 = Brh. 2. 3. 6.  
 29,30 = BrS. 3. 2. 22.  
 32 = SS. 1. 78.  
 4115 = SS. 1. 6.  
 19 = SS. 1. 2.  
 23,24 = Chānd. 8. 1. 6.  
 25 = SS. 1. 16.  
 4210,11 = BhāgP. 1. 8. 52.  
 14 = SK. 2.  
 21 = TāittĀr. 10. 10. 3.  
 434 = Brh. 2. 4. 5; 4. 5. 6.  
 34 = SS. 6. 28.  
 35 = YS. 1. 4.  
 36,37 = ? Cf. 722,23.  
 38 = YBh. 1. 7.  
 4440,41 = Bhag. 13. 33.  
 457,8 = M. 12. 105.  
 22,23 = SS. 5. 107.  
 464 = SS. 1. 89.  
 16,17 = ?  
 4721-24 = YV. ?  
 25 = Chānd. 6. 2. 3.  
 29,30 = KP. 4. 66.  
 496-9 = \*YBh. 2. 20; 4. 22.  
 14 = SS. 1. 104.  
 24 = SS. 1. 143.  
 32,33 = SS. 1. 105.  
 5111,12 = VP. 1. 14. 35.  
 18 = Çiçupālavadha 2.59.  
 5215 = \*Kāth. 2. 12.  
 30,31 = SK. 7.  
 5511,12 = Brh. 1. 4. 7.  
 12 = Chānd. 6. 2. 1.  
 12,13 = \*Māitr. 5. 2.  
 13 = Brh. 5. 5. 1.  
 30,31 = YV. ?  
 571,2 = VP. 2. 7. 32.  
 15 = Brh. 1. 4. 7.  
 25 = SS. 1. 110.  
 32,33 = SK. 10.  
 586,7 = SS. 6. 39.  
 31,32 = SK. 11.  
 595,6 = SK. 10.  
 9,10 = VP. 2. 7. 25b, 26a.  
 6020,21 = SK. 13.  
 26,27 = \*VP. 1. 2. 20b, 21a.  
 6111,12 = Chānd. 6. 7. 6.  
 12,13 = YS. 4. 2.  
 621, a = Chānd. 6. 2. 1.  
 b = \*Māitr. 5. 2.  
 27 = SS. 1. 66.  
 631 = SS. 1. 66.  
 16 = SK. 11.  
 22,23 = SS. 5. 114.  
 31 = SS. 1. 104.  
 645,6 = SK. 17.  
 16,17 = KP. 2. 2. 10.  
 18,19 = ?  
 32,33 = ?  
 6515-18 = YV. ?  
 29 = Çvet. 6. 11.  
 30,31 = Vedānta-sāra 158.  
 33,34 = Brh. 2. 3. 6.  
 6610,11 = ?  
 20 = BrS. 3. 2. 10.  
 21,22 = SS. 5. 116.  
 6715,16 = Çvet. 4. 5.  
 17 = \*Brh. 4. 4. 14; Çvet.  
 3. 10.  
 683,4 = SS. 6. 63.  
 693,4 = VP. ?; GāudMK. 3.  
 5.  
 12 = Chānd. 6. 11. 3.  
 19 = SS. 1. 99.  
 21 = BrS. 1. 1. 21.  
 21,22 = BrS. 2. 1. 22.  
 22 = BrS. 2. 3. 43.  
 27,28 = BrB. 12.  
 29,30 = LP. ?  
 701 = Āit. 1. 1. 1.  
 2 = Chānd. 6. 2. 1.  
 8,9 = BrB. 11.  
 27 = BrS. 3. 2. 32.  
 29,30 = Kāth. 4. 15.  
 31 = Muṇḍ. 3. 1. 3.  
 32,33 = ?  
 34,35 = ?  
 38 = \*Bhag. 10. 21.  
 39a = Chānd. 6. 8. 7 seq.  
 b = Brh. 1. 4. 10.  
 715 = Chānd. 6. 8. 7 seq.  
 12,13 = \*Tāitt. 2. 7.  
 21 = Kāth. 5. 10.  
 24 = ?  
 26 = BrS. 4. 2. 16.  
 35 = SS. 1. 154.  
 7211 = ?  
 23 = Am. 1. 1. 4. 13.  
 735,6 = ?  
 7,8 = ?  
 14 = Pāṇini 5. 2. 91.  
 31,32 = Brh. 1. 5. 3.  
 748,9 = SK. 20.  
 21,22 = Mbh. 12. 7879.  
 7518,19 = YS. 2. 22.  
 20,21 = Tāitt. 2. 1.  
 25 = Çvet. 4. 5.  
 32,33 = KP. 12. 28.  
 35,36 = Brh. 2. 3. 6.  
 36 = Chānd. 7. 25. 2;  
 NṛsT. 2. 17.  
 7636 = Brh. 4. 4. 6.  
 771 = Brh. 4. 4. 6.

- 5,6 = Tāitt. 2. 1.  
 12,13 = \*Muṇḍ. 2. 1. 3.  
 14,15 = Pr. 6. 4.  
 18,19 = BrS. 2. 3. 15.  
 32 = ? See note to translation of SPrBh.  
 781 = SS. 2. 10.  
 8,9 = ?  
 10 = Brh. 2. 4. 10.  
 797 = VāP. 4. 25; Matsya Pur. ?  
 15 = \*Mbh. 12. 7758.  
 26-30 = \*BhāgP. 3. 5. 29-31.  
 33,34 = SK. 25.  
 36 = SS. 2. 21.  
 809 = \*MārK. 45. 38.  
 23 = \*Chānd. 6. 2. 3; Tāitt. 2. 6.  
 23,24 = Chānd. 6. 5. 4.  
 29,30 = Brh. 3. 2. 13.  
 36,811 = Brh. 2. 4. 12.  
 6 = Muṇḍ. 2. 1. 3.  
 9 = ?  
 34 = Brh. 1. 5. 3.  
 8226,27 = ?  
 29,30 = Brh. 4. 3. 23, 26.  
 837 = Am. 1. 1. 4. 11.  
 14,15 = SK. 29.  
 18,19 = BrS. 2. 4. 9.  
 23,24 = Muṇḍ. 2. 1. 3.  
 36,37 = SK. 28.  
 842,3 = \*Sāmkhya - tattva-kāumudī on SK. 27.  
 25 = YS. 1. 6.  
 37,38 = YS. 1. 2-4.  
 853-6 = YV. ?  
 12,13 = \*KP. 2. 2. 28.  
 26,27 = SK. 31.  
 8823,24 = \*M. 12. 8.  
 26,27 = BrS. 3. 1. 1.  
 895 = SK. 40.  
 12,13 = SK. 40.  
 901,2 = \*Mbh. 12. 13755b, 13756a.  
 11,12 = SS. 6. 69.  
 14 = NS. 1. 1. 11.  
 27,28 = M. 1. 16.  
 31,32 = ?  
 915,6 = ?  
 16,17 = SK. 39.  
 21,22 = SK. 41.  
 26 = SK. 40.  
 31,32 = YV. ?  
 9214 = Tāitt. 2. 5.  
 18,19 = Brh. 4. 4. 2.  
 25,26 = Chānd. 6. 5. 4.  
 9322 = SS. 3. 20.  
 943 = SS. 3. 16.  
 10 = SK. 46.  
 20 = Īḡ. 11.  
 24 = Çvet. 3. 8; 6. 15.  
 25 = TāittAr. 10. 10. 3.  
 9515 = Chānd. 3. 14. 1.  
 965 = Kaṭh. 2. 12.  
 12,13 = YS. 1. 34.  
 29,30 = YS. 2. 29.  
 974-6 = Garuḍa Purāṇa ?  
 9,10 = SS. 3. 24.  
 25,26 = SK. 49.  
 27,28 = ? Cf. Aniruddha's and Mahādeva's Commentaries on SS. 3. 42.  
 9811,12 = SK. 48.  
 25 = SS. 3. 38.  
 29,30 = SK. 50.  
 9920,21 = SK. 51.  
 1005,6 = YS. 3. 37.  
 7 = SS. 3. 23.  
 11,12 = SK. 52.  
 14,15 = SS. 3. 10.  
 20,21 = SK. 53.  
 10122 = SK. 45.  
 1021,2 = YS. 4. 3.  
 7 = Brh. 4. 4. 6.  
 11,12 = Muṇḍ. 1. 1. 9.  
 14,15 = SS. 3. 56.  
 19,20 = SS. 3. 57.  
 22,23 = Kaṭh. 4. 12.  
 24,25 = ?  
 1031 = SS. 2. 1.  
 12 = SS. 2. 37.  
 1043,4 = Çvet. 1. 10.  
 10,11 = YS. 2. 22.  
 13 = Çvet. 4. 5.  
 10524,25 = Nāradiya ?  
 27,28 = SK. 61.  
 1066,7 = SK. 62.  
 8 = SS. 3. 65.  
 1071,2 = Brh. 2. 3. 6.  
 2 = \*Brh. 3. 9. 26; 4. 2. 4; 4. 4. 22; 4. 5. 15.  
 4,5 = Matsya Purāṇa ?  
 7-12 = M. 6. 76-78. (7-10 = Mbh. 12. 12463, \*12464).  
 14,15 = SK. 64.  
 19,20 = YS. 2. 26.  
 1087,8 = ?  
 9 = Brh. 4. 4. 6, Nṛs. T. 2. 1. 5.  
 10,11 = Nāradiya Smṛti ?  
 26,27 = YS. 3. 9.  
 34 = NS. 3. 1. 25.  
 1101-6 = Garuḍa Purāṇa ?  
 22 = ?  
 30,31 = BhāgP. 11. 9. 2.  
 33,34 = M. 6. 78.  
 1114 = R. 3. 9. 32.  
 15,16 = \*VP. 2. 13. 30a + 22b.  
 24,25 = ?  
 26,27 = ?  
 33,34 = \*Mbh. 12. 6520, 6647.  
 11210,11 = \*Mbh. 12. 6649.  
 17,18 = ?  
 20-23 = \*MārK. 41. 18, 19.  
 32,33 = ?  
 1136,7 = \*Mbh. 14. 761.  
 8,9 = VP. 2. 13. 39.  
 12-15 = VP. 3. 18. 103.  
 11410,11 = Çvet. 6. 23.  
 15-18 = Brh. 1. 4. 10.  
 20 = Bhag. 11. 40.  
 1151,2 = Chānd. 5. 4. 1.  
 27,28 = VP. 4. 2. 45c.  
 33,34 = \*VP. 4. 2. 45b.  
 1166-9 = VP. 4. 2. 46.  
 22,23 = \*Yajñavalkya's Dharmasāstra 3. 141.  
 11715 = SS. 1. 92.  
 11822,23 = \*Brh. 4. 3. 16.  
 11910 = Çvet. 4. 5.  
 11 = Brh. 1. 4. 7.  
 13 = Chānd. 6. 2. 3.

- 16 = Çvet. 6. 11.  
 1205,6 = Brh. 2. 4. 12.  
 25a = Brh. 2. 3. 6.  
 b = Brh. 3. 8. 8.  
 34 = Brh. 2. 4. 12.  
 12110 = \*Brh. 3. 2. 13; 4.  
 4. 5.  
 10,11 = ?  
 24 = ?  
 1223 = Çvet. 6. 11.  
 3,4 = Brh. 2. 3. 6.  
 5,6 = Kath. 3. 15.  
 7 = GaudMK. 2. 32,  
 BrB. 10.  
 7,8 = Chând. 6. 1. 4.  
 1263 = ?  
 32,33 = Brh. 2. 4. 10; 4.  
 5. 11.  
 1275,6 = NS. 2. 1. 67.  
 7 = SS. 5. 26.  
 13,14 = BrS. 2. 2. 28.  
 16,17 = SS. 5. 26.  
 21a = Brh. 2. 3. 6.  
 b = Brh. 4. 4. 19.  
 21,22 = \*Brh. 4. 3. 22,  
 Brahma Upan-  
 iṣad 2.  
 29,30 = ?  
 12813 = ?  
 18 = SS. 5. 26.  
 33,34 = ?  
 1291,2 = ?  
 4,5 = \*VP. 1. 2. 19.  
 13017 = Chând. 7. 25. 2.  
 18 = Muṇḍ. 2. 2. 11,  
 NṛsT. 2. 17.  
 29 = Chând. 7. 25. 2.  
 1311,2 = Ken. 1. 5.  
 23,24 = Chând. 6. 2. 1.  
 25,26 = Brh. 4. 3. 23-30.  
 27-29 = ?  
 37,38 = Brh. 3. 9. 28.  
 1329 = ?  
 10 = ?  
 18 = Brh. 1. 4. 8.  
 20a = ?  
 b = ?  
 13315,16 = Çvet. 4. 10.  
 22 = Çvet. 6. 19.  
 31 = \*Kath. 2. 12.  
 13422 = ?  
 13519-22 = \*VP. 1. 2. 23.  
 35,36 = M. 1. 27.  
 13934,35 = M. 1. 17.  
 1406 = Kath. 6. 17.  
 7 = \*Mbh. 3. 16763.  
 14115 = ?  
 16 = \*Dhātupāṭha 15.  
 54.  
 33 = Chând. 6. 5. 4.  
 1421,2 = Chând. 6. 3. 1.  
 1436,7 = SS. 5. 114.  
 8 = SS. 2. 1.  
 16 = SS. 2. 34.  
 22 = YS. 1. 4.  
 14512,13 = Chând. 6. 11. 1.  
 14 = SS. 5. 121.  
 18,19 = M. 12. 9.  
 1463 = Çāçvata 320.  
 14731-34 = \*VP. 2. 13. 98, 99.  
 14824,25 = Kumārasambhava  
 1. 53.  
 1493,4 = YS. 2. 15.  
 5,6 = \*VP. 6. 5. 55.  
 22-25 = ?  
 27,28 = KP. 2. 2. 12.  
 33,34 = SS. 3. 74.  
 15022,23 = VP. 6. 5. 62.  
 1514,5 = \*Chând. 8. 15. 1.  
 1533,4 = BhāgP. 3. 7. 11.  
 9 = SS. 6. 25.  
 22-24 = YS. 1. 2-4.  
 25,26 = ?  
 33,34 = BrS. 4. 1. 11.  
 1548 = Muṇḍ. 2. 1. 5.  
 16 = Çvet. 4. 5.  
 15534 = ? Cf. 308.  
 1566 = \*SS. 3. 58.  
 1574 = Brh. 4. 4. 14, Çvet.  
 3. 10.  
 24 = SS. 6. 48.  
 1588 = GaudMK. 3. 26.  
 10 = ?  
 30 = RV. 10. 190. 3.  
 30,31 = Brh. 4. 4. 19.  
 32 = SS. 6. 52.  
 33 = Brh. 4. 4. 19.  
 1591 = Brh. 4. 4. 19.  
 3 = Bhag. 11. 40.  
 4,5 = Chând. 6. 1. 4.  
 8,9 = GaudMK. 2. 32,  
 BrB. 10.  
 31,32 = SS. 6. 55.  
 16022,23 = BrB. 13.  
 24 = SS. 5. 114.  
 16115,16 = Çvet. 5. 9.  
 21 = \*Dhātupāṭha 15.  
 54.  
 33-36 = ?  
 16212 = \*Chând. 6. 2. 3.  
 34 = BhāgP. 3. 26 21.  
 16330,31 = SS. 1. 1.  
 1649 = \*Mbh. 3. 14197.  
 11,12 = BhāgP. 3. 24. 36.  
 16 = Bhag. 11. 32.



## APPENDIX IV.

### INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

<p style="text-align: center;">Rigveda.</p> <p>8. 48. 3 = 92.</p> <p>10. 190. 3 = 15830.</p> <hr/> <p style="text-align: center;">Tāittiriya Āraṇyaka.</p> <p>10. 10. 3 = 925.</p> <p style="padding-left: 2em;">= 4221.</p> <p style="padding-left: 2em;">= 9425.</p> <hr/> <p style="text-align: center;">Bṛhad-Āraṇyaka Upaniṣad.</p> <p>*1. 4. 2 = 3330a.</p> <p>1. 4. 7 = 5511,12.</p> <p style="padding-left: 2em;">= 5715.</p> <p style="padding-left: 2em;">= 11911.</p> <p>1. 4. 8 = 13218.</p> <p>1. 4. 10 = 7039b.</p> <p style="padding-left: 2em;">= 11415-18.</p> <p>1. 5. 3 = 7331,32.</p> <p style="padding-left: 2em;">= 8134.</p> <p>2. 3. 6 = 4028.</p> <p style="padding-left: 2em;">= 6533,34.</p> <p style="padding-left: 2em;">= 7535,36.</p> <p style="padding-left: 2em;">= 1071,2.</p> <p style="padding-left: 2em;">= 12025a.</p> <p style="padding-left: 2em;">= 1223,4.</p> <p style="padding-left: 2em;">= 12721a.</p> <p>2. 4. 5 = 119.</p> <p style="padding-left: 2em;">= 3537,38.</p> <p style="padding-left: 2em;">= 434.</p> <p>2. 4. 10 = 7810.</p> <p style="padding-left: 2em;">= 12632,33.</p> <p>2. 4. 12 = 8036, 811.</p> <p style="padding-left: 2em;">= 1205,6.</p> <p style="padding-left: 2em;">= 12034.</p> <p>3. 2. 13 = 8029,30.</p> <p>*3. 2. 13 = 12110.</p> <p style="padding-left: 2em;">= 3731.</p> <p style="padding-left: 2em;">= 12025b.</p> <p>*3. 9. 26 = 1072.</p>	<p>3. 9. 28 = 13137,38.</p> <p>4. 2. 4 = 1072.</p> <p>4. 3. 7 = 211,12.</p> <p style="padding-left: 2em;">= 2818,19.</p> <p>*4. 3. 16 = 212,13.</p> <p style="padding-left: 2em;">= 123,4.</p> <p style="padding-left: 2em;">= 11822,23.</p> <p>*4. 3. 22 = 210,11.</p> <p style="padding-left: 2em;">= 12721,22.</p> <p>4. 3. 23, 26 = 8229,30.</p> <p>4. 3. 23-30 = 13125,26.</p> <p style="padding-left: 2em;">4. 4. 2 = 9218,19.</p> <p>*4. 4. 5 = 12110.</p> <p style="padding-left: 2em;">4. 4. 6 = 7636.</p> <p style="padding-left: 2em;">= 771.</p> <p style="padding-left: 2em;">= 1027.</p> <p style="padding-left: 2em;">= 1089.</p> <p>*4. 4. 14 = 6717.</p> <p>4. 4. 14 = 1574.</p> <p>4. 4. 19 = 12721b.</p> <p style="padding-left: 2em;">= 15830,31.</p> <p style="padding-left: 2em;">= 15833.</p> <p style="padding-left: 2em;">= 1591.</p> <p>4. 4. 22 = 1072.</p> <p style="padding-left: 2em;">4. 5. 3 = 84,5.</p> <p style="padding-left: 2em;">4. 5. 6 = 119.</p> <p style="padding-left: 2em;">= 434.</p> <p>4. 5. 11 = 12632,33.</p> <p>4. 5. 15 = 1072.</p> <p>5. 5. 1 = 5513.</p> <hr/> <p style="text-align: center;">Chāndogya Upaniṣad.</p> <p>3. 14. 1 = 9515.</p> <p style="padding-left: 2em;">5. 4. 1 = 1151,2.</p> <p>6. 1. 4 = 4019.</p> <p style="padding-left: 2em;">= 1227,8.</p> <p style="padding-left: 2em;">= 1594,5.</p> <p>6. 2. 1 = 1914a.</p> <p style="padding-left: 2em;">= 5512.</p>	<p style="padding-left: 2em;">= 621a.</p> <p style="padding-left: 2em;">= 702.</p> <p style="padding-left: 2em;">= 13123,24.</p> <p>*6. 2. 1 = 11.</p> <p>6. 2. 2 = 1915.</p> <p>6. 2. 3 = 334.</p> <p style="padding-left: 2em;">= 3330b.</p> <p style="padding-left: 2em;">= 4725.</p> <p style="padding-left: 2em;">= 11913.</p> <p>*6. 2. 3 = 8023.</p> <p style="padding-left: 2em;">= 16212.</p> <p>6. 3. 1 = 1421,2.</p> <p>6. 5. 4 = 8023,24.</p> <p style="padding-left: 2em;">= 9225,26.</p> <p style="padding-left: 2em;">= 14133.</p> <p>6. 7. 6 = 6111,12.</p> <p>6. 8. 7 <i>seq.</i> = 7039a.</p> <p style="padding-left: 2em;">= 715.</p> <p>6. 11. 1 = 14512,13.</p> <p>6. 11. 3 = 6912.</p> <p>7. 1. 3 = 75.</p> <p>7. 24. 1 = 407,8.</p> <p>7. 25. 2 = 7536.</p> <p style="padding-left: 2em;">= 13017.</p> <p style="padding-left: 2em;">= 13029.</p> <p>8. 1. 6 = 4123,24.</p> <p>*8. 12. 1 = 834-36.</p> <p>8. 15. 1 = 921.</p> <p>*8. 15. 1 = 1514,5.</p> <hr/> <p style="text-align: center;">Īṣa Upaniṣad.</p> <p style="padding-left: 2em;">11 = 2621,22.</p> <p style="padding-left: 2em;">= 9420.</p> <hr/> <p style="text-align: center;">Kena Upaniṣad.</p> <p style="padding-left: 2em;">1. 5 = 1311,2.</p> <hr/> <p style="text-align: center;">Kaṭha Upaniṣad.</p> <p style="padding-left: 2em;">2. 12 = 965.</p>
--	---	---

*2. 12 = 75,6. = 5215. = 13331. 3. 4 = 1414. 3. 15 = 1225,6. 4. 12 = 10222,23. 4. 15 = 7029,30. 5. 10 = 7121. 6. 17 = 235,6. = 1406.	5. 9 = 16115,16. 6. 11 = 245. = 6529. = 11916. = 1223. 6. 13 = 518. 6. 15 = 926. = 9424. 6. 19 = 13322. 6. 23 = 11410,11.	3. 5 = 693,4. 3. 26 = 1588.
Praṇa Upaniṣad. 4. 8 = 3037,38. 6. 4 = 7714,15.	Garbha Upaniṣad. 3 = 3036,37.	Brahma Sūtra. 1. 1. 1 = 334. 1. 1. 21 = 6921. 2. 1. 1 = 331. 2. 1. 11 = 359. 2. 1. 22 = 6921,22. *2. 2. 1 = 336. 2. 2. 28 = 12713,14. 2. 2. 29 = 4027. *2. 2. 30 = 4027,28. 2. 3. 15 = 7718,19. 2. 3. 43 = 437. = 6922. 2. 4. 9 = 8318,19. 2. 4. 12 = 3335. 3. 1. 1 = 8826,27. 3. 2. 10 = 6620. 3. 2. 22 = 4029,30. 3. 2. 32 = 7027. 3. 4. 16 = 2627. 3. 4. 33 = 2623. *4. 1. 3 = 439. 4. 1. 11 = 15333,34. 4. 2. 16 = 163. = 7126.
Muṇḍaka Upaniṣad. 1. 1. 9 = 10211,12. 2. 1. 3 = 816. = 8323,24. *2. 1. 3 = 7712,13. 2. 1. 5 = 1548. 2. 2. 11 = 13018. 3. 1. 3 = 7031.	Cūlikā Upaniṣad. 3 = 1714.	
Tāittiriya Upaniṣad. 2. 1 = 7520,21. = 775,6. 2. 5 = 9214. 2. 6 = 8023. *2. 7 = 7112,13.	Nṛsiṅha-tāpanī Upaniṣad. 2. 1. 5 = 1089. 2. 1. 7, 8 = 2020. 2. 9. 9 = 1330,31. 2. 17 = 7536. = 13018.	
Aitareya Upaniṣad. 1. 1. 1 = 701.	Brahma Upaniṣad. 2 = 12721,22.	
Ḡvetāḡvatara Upaniṣad. 1. 10 = 1043,4. 3. 8 = 926. = 9424. 3. 10 = 6717. = 1574. 3. 13 = 235,6. 4. 5 = 6715,16. = 7525. = 10413. = 11910. = 15416. 4. 9 = 3734. 4. 10 = 3733. = 13315,16. 5. 8 = 2319.	Brahmabindu Upaniṣad. 10 = 226,7. = 2811,12. = 1227. = 1598,9. 11 = 708,9. 12 = 6927,28. 13 = 16022,23. *13 = 2317,18.	[Yoga] Vāsiṣṭha. [See note to my translation of the SPi.Bh. I. 96, page 115.] "Vāsiṣṭhe" ? = 341-9. "Vāsiṣṭhe" ? = 5530-31. "Vāsiṣṭhe" ? = 6515-18. "Vāsiṣṭhe" ? = 853-6. "Vāsiṣṭha-" ? = 9131,32.
	Māitṛi Upaniṣad. *5. 2 = 1914b. = 5512,13. = 621b. 7. 9 = 2621,22.	Yoga Vāsiṣṭha. 16. 3, 4 = 4721-24. [According to Dr. Hall.]
	Gāuḍapāda's Māṇḍūkya- Kārikā. 2. 32 = 226,7. = 2811,12. = 1227. = 1598,9.	Vedānta Sāra. 158 = 6530,31.
		Sāṃkhya Kārikā. 2 = 98. = 4214. 3 = 311,2. 6 = 2927,28. 7 = 5230,31.

10 = 57<sup>32,33</sup>.  
 = 59<sup>5,6</sup>.  
 11 = 58<sup>31,32</sup>.  
 = 63<sup>16</sup>.  
 13 = 60<sup>20,21</sup>.  
 17 = 64<sup>5,6</sup>.  
 20 = 14<sup>7,8</sup>.  
 = 74<sup>8,9</sup>.  
 21 = 24<sup>25,26</sup>.  
 25 = 79<sup>33,34</sup>.  
 28 = 83<sup>36,37</sup>.  
 29 = 83<sup>14,15</sup>.  
 31 = 85<sup>26,27</sup>.  
 39 = 91<sup>16,17</sup>.  
 40 = 89<sup>5</sup>.  
 = 89<sup>12,13</sup>.  
 = 91<sup>26</sup>.  
 41 = 91<sup>21,22</sup>.  
 45 = 101<sup>22</sup>.  
 46 = 94<sup>10</sup>.  
 48 = 98<sup>11,12</sup>.  
 49 = 97<sup>23,26</sup>.  
 50 = 98<sup>29,30</sup>.  
 51 = 99<sup>20,21</sup>.  
 52 = 100<sup>11,12</sup>.  
 53 = 100<sup>20,21</sup>.  
 61 = 105<sup>27,28</sup>.  
 62 = 106<sup>6,7</sup>.  
 64 = 107<sup>14,15</sup>.

[The order of the stanzas as used by Vijnānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

#### Sāṃkhya Tattva Kāumudī.

Introd. to SK. 2 = 8<sup>28,29</sup>.

\*On SK. 27 = 84<sup>2,3</sup>.

#### Sāṃkhya Sūtra.

1. 1 = 163<sup>30,31</sup>.  
 1. 2 = 41<sup>19</sup>.  
 1. 6 = 41<sup>15</sup>.  
 1. 7 = 24<sup>7</sup>.  
 1. 12 = 12<sup>13</sup>.  
 1. 16 = 41<sup>25</sup>.  
 1. 19 = 7<sup>7,8</sup>.  
 = 28<sup>9,10</sup>.  
 1. 24 = 38<sup>5</sup>.  
 1. 55 = 14<sup>25</sup>.  
 1. 56 = 29<sup>10</sup>.

1. 58 = 24<sup>28,29</sup>.  
 1. 59 = 29<sup>12,13</sup>.  
 1. 66 = 62<sup>27</sup>.  
 = 63<sup>1</sup>.  
 1. 78 = 40<sup>32</sup>.  
 1. 89 = 46<sup>1</sup>.  
 1. 92 = 117<sup>15</sup>.  
 1. 99 = 69<sup>19</sup>.  
 1. 104 = 49<sup>14</sup>.  
 = 63<sup>31</sup>.  
 1. 105 = 49<sup>32,33</sup>.  
 1. 110 = 57<sup>25</sup>.  
 1. 143 = 49<sup>24</sup>.  
 1. 154 = 31<sup>12,13</sup>.  
 = 71<sup>35</sup>.  
 2. 1. = 103<sup>1</sup>.  
 = 143<sup>8</sup>.  
 2. 10 = 78<sup>1</sup>.  
 2. 12 = 30<sup>27</sup>.  
 2. 21 = 79<sup>36</sup>.  
 2. 34 = 143<sup>16</sup>.  
 2. 35 = 71<sup>7,18</sup>.  
 2. 37 = 103<sup>12</sup>.  
 3. 10 = 100<sup>14,15</sup>.  
 3. 16 = 94<sup>3</sup>.  
 3. 20 = 93<sup>22</sup>.  
 3. 23 = 100<sup>7</sup>.  
 3. 24 = 25<sup>10a</sup>.  
 = 97<sup>9,10</sup>.  
 3. 37 = 25<sup>10b</sup>.  
 3. 38 = 98<sup>25</sup>.  
 3. 56 = 102<sup>14,15</sup>.  
 3. 57 = 102<sup>19,20</sup>.  
 \*3. 58 = 156<sup>6</sup>.  
 3. 65 = 106<sup>8</sup>.  
 3. 74 = 149<sup>33,34</sup>.  
 5. 1 = 53<sup>4,35</sup>.  
 5. 26 = 127<sup>7</sup>.  
 = 127<sup>16,17</sup>.  
 = 128<sup>18</sup>.  
 5. 107 = 45<sup>22,23</sup>.  
 5. 114 = 63<sup>22,23</sup>.  
 = 143<sup>6,7</sup>.  
 = 160<sup>24</sup>.  
 5. 116 = 66<sup>21,22</sup>.  
 5. 121 = 145<sup>14</sup>.  
 6. 25 = 153<sup>9</sup>.  
 6. 28 = 43<sup>34</sup>.  
 6. 39 = 39<sup>29,30</sup>.  
 = 58<sup>6,7</sup>.  
 6. 48 = 157<sup>24</sup>.

6. 52 = 158<sup>32</sup>.  
 6. 55 = 159<sup>31,32</sup>.  
 6. 63 = 68<sup>3,4</sup>.  
 6. 69 = 90<sup>11,12</sup>.  
 6. 70 = 62<sup>3</sup>.

#### Yoga Sūtra.

1. 2-4 = 84<sup>37,38</sup>.  
 = 153<sup>22-24</sup>.  
 1. 4 = 7<sup>13</sup>.  
 = 43<sup>35</sup>.  
 = 143<sup>22</sup>.  
 1. 6 = 84<sup>25</sup>.  
 1. 26 = 337<sup>38</sup>.  
 1. 34 = 96<sup>12,13</sup>.  
 2. 12, 13 = 253<sup>36,37</sup>.  
 2. 13 = 252<sup>30</sup>.  
 2. 15 = 82<sup>4,25</sup>.  
 = 149<sup>3,4</sup>.  
 2. 16 = 62<sup>1</sup>.  
 2. 17 = 14<sup>10</sup>.  
 2. 22 = 33<sup>12,13</sup>.  
 = 75<sup>18,19</sup>.  
 = 104<sup>10,11</sup>.  
 2. 23, 24 = 142<sup>7,28</sup>.  
 2. 24 = 25<sup>11</sup>.  
 = 252<sup>20,21</sup>.  
 2. 26 = 26<sup>16</sup>.  
 = 107<sup>19,20</sup>.  
 2. 28 = 26<sup>17,18</sup>.  
 2. 29 = 962<sup>30</sup>.  
 3. 9 = 108<sup>26,27</sup>.  
 3. 37 = 100<sup>5,6</sup>.  
 4. 2 = 61<sup>12,13</sup>.  
 4. 3 = 102<sup>1,2</sup>.  
 4. 17 (or 18) = 39<sup>20,21</sup>.  
 4. 23 = 35<sup>32</sup>.

#### Vyāsa's Yoga Bhāṣya.

1. 7 = 43<sup>38</sup>.  
 1. 52 = 73<sup>3</sup>.  
 2. 17 = 71<sup>14,15</sup>.  
 \*2. 20 = 496-9.  
 3. 49 = 73<sup>3</sup>.  
 \*4. 18 = 392<sup>1,22</sup>.  
 4. 22 = 496-9.

#### Nyāya Sūtra.

1. 1. 2 = 265<sup>6</sup>.  
 1. 1. 11 = 90<sup>14</sup>.

2. 1. 67 = 1275,6.  
3. 1. 25 = 2530,31.  
= 10834.

## Sarva Darṣana Saṅgraha.

\*Page 16 end (ed. Bibl. Ind.)  
= 1516,17.

## Mahā Bhārata.

- \*3. 14197 = 1649.  
\*3. 16763 = 1407.

## (Bhagavad Gītā.)

[Cited as a separate work.]

2. 20 = 2734.  
2. 24 = 2320.  
2. 39 = 520.  
3. 27 = 214,15.  
3. 29 = 23,4.  
\*10. 21 = 7038.  
11. 32 = 16416.  
11. 40 = 11420.  
= 1593.  
13. 21 = 1412.  
= 2436,37.  
= 2523.  
13. 33 = 4410,41.  
16. 8 = 234.

## (Mokṣadharmā.)

- \*12. 6520 = 11133,34.  
\*12. 6647 = 11133,34.  
\*12. 6649 = 11210,11.  
12. 7663b = 315.  
\*12. 7664a = 316.  
\*12. 7751a = 2534.  
\*12. 7758 = 7915.  
\*12. 7762b = 2532.  
\*12. 7763 = 2533.  
\*12. 7852 = 3711.  
12. 7879 = 7421,22.  
12. 11198a = 34.  
12. 11307b = 2323.  
12. 11308a = 2324.  
\*12. 11409b = 514.  
\*12. 11410a = 515.  
12. 11419 = 3723,24.  
12. 11676a = 33.  
12. 12463 = 1077,8.  
\*12. 12464 = 1079,10.

12. 12681a = 3625.  
\*12. 13755b = 901.  
\*12. 13756a = 902.

\*14. 761 = 1136,7.

## Manu.

1. 16 = 9027,28.  
1. 17 = 13934,35.  
1. 27 = 13535,36.  
6. 76-78 = 1077-12.  
6. 78 = 11033,34.  
\*12. 8 = 8823,24.  
12. 9 = 14518,19.  
12. 105 = 457,8.  
12. 106 = 3511,12.

Yājñavalkya's Dharma-  
cāstra.

\*3. 141 = 11622,23.

## Viṣṇu Purāṇa.

- \*1. 2. 19 = 1294,5.  
1. 2. 20b, 21a = 323,4.  
\*1. 2. 20b, 21a = 6026,27.  
\*1. 2. 23 = 13519-22.  
1. 2. 33 = 3613,14.  
1. 2. 38 = 3234,25.  
1. 2. 43b, 44b = 3124,25.  
1. 4. 51 = 3611,12.  
1. 5. 5b = 378.  
1. 14. 35 = 5111,12.  
1. 17. 83 = 45,6.  
2. 7. 25b, 26a = 599,10.  
2. 7. 32 = 571,2.  
\*2. 8. 96 = 929.  
\*2. 13. 22b = 11116.  
\*2. 13. 30a = 11115.  
2. 13. 39 = 1138,9.  
2. 13. 95 = 2110,11.  
2. 13. 96 = 218,9.  
\*2. 13. 98, 99 = 14731-34.  
3. 18. 17 = 2114.  
3. 18. 103 = 11312-15.  
\*4. 2. 45b = 11533,34.  
4. 2. 45c = 11527,28.  
4. 2. 46 = 1166-9.  
\*6. 5. 55 = 1495,6.  
6. 5. 62 = 15022,23.

6. 7. 22 = 216,17.  
? = 693,4.

[See translation of SPrBh., p. 165,  
note.]

## Kūrma Purāṇa.

[Īṣvara Gītā: See note to my translation of SPrBh., p. 22.]

2. 2. 10 = 6416,17.  
2. 2. 12 = 105,6.  
= 14927,28.  
2. 2. 16, cf. 3629.  
2. 2. 20, 21 = 261-4.  
\*2. 2. 28 = 8512,13.  
2. 11. 6 = 228,9.  
4. 66 = 4729,30.  
12. 28 = 7532,33.  
? = 320,21.  
? = 3711.

## Garuḍa Purāṇa.

- ? = 974-6.  
? = 1101-6.

## Padma Purāṇa.

- ? = 412-32.  
? = 167,8,11.

## Bhāgavata Purāṇa.

1. 8. 52 = 4210,11.  
\*3. 5. 29-31 = 7926-30.  
3. 7. 11 = 1533,4.  
3. 24. 36 = 16411,12.  
3. 26. 21 = 16234.  
11. 9. 2 = 11030,31.  
? = 3032-35.

## Matsya Purāṇa.

- ? = 797.  
? = 1074,5.

## Mārkaṇḍeya Purāṇa.

- \*10. 31 = 919,20.  
37. 38b = 3435.  
\*41. 18, 19 = 11220-23.  
\*45. 38 = 809.

## Līṅga Purāṇa.

- ? = 2021.  
? = 3333,34.  
? = 3629.  
? = 6929,30.

<p>Vāyu Purāṇa. 4. 25 = 797.</p> <hr/> <p>Sūrya Purāṇa. ? = 1324,25. ? = 1711,12.</p> <hr/> <p>Nāradiya ? [See translation of SPrBh., p. 242 note, and p. 245, note.] ? = 10524,25. ? = 10810,11.</p>	<p>Parāçara's Upapurāṇa [Or Supplement to Viṣṇu Purāṇa]. ? = 39-12.</p> <hr/> <p>Rāmāyaṇa. 3. 9. 32 = 1114.</p> <hr/> <p>Kumārasambhava. 1. 53 = 14824,25.</p> <hr/> <p>Çiçupālavadha. 2. 59 = 5118.</p>	<p>Pāṇini. 5. 2. 91 = 7314.</p> <hr/> <p>Dhātupāṭha. *15. 54 = 14116. = 16121.</p> <hr/> <p>Amarakoça. 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 7223.</p> <hr/> <p>Çāçvata. 320 = 1463.</p>
---	--	--

## QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

<p>? = 122,23. Cf. 3514. ? = 211. ? = 722,23. Cf. 4336. ? = 1317,18. ? = 2214,15. ? = 2530. ? = 2625,26. ? = 2718,19. ? = 2726. ? = 2822,23. ? = 308,9. Cf. 15534. ? = 316. ? = 3514. Cf. 122. ? = 3717,18. ? = 3736-38. ? = 3821,22. ? = 4336,37. Cf. 722,23. ? = 4616,17. ? = 6418,19. ? = 6432,33. ? = 6610,11.</p>	<p>? = 7032,33. ? = 7034,35. ? = 7124. ? = 7211. ? = 735,6. ? = 737,8. ? = 7732. [See note to translation of 7732.] ? = 783,9. ? = 819. ? = 8226,27. ? = 9031,32. ? = 915,6. ? = 9727,28. [Cf. Appendix III.] ? = 10224,25. ? = 1087,8. ? = 11022. ? = 11124,25. ? = 11126,27.</p>	<p>? = 11217,18. ? = 11232,33. ? = 12110,11. ? = 12124. ? = 1263. ? = 12729,30. ? = 12813. ? = 12833,34. ? = 1291,2. ? = 13127-29. ? = 1329. ? = 13210. ? = 13220a. ? = 13220b. ? = 13422. ? = 14115. ? = 14922-25. ? = 15325,26. ? = 15534. Cf. 308. ? = 15810. ? = 16133-36.</p>
--	--	--



# *Books for the Study of Indo-Iranian Languages*

(*Sanskrit, Pāli, Avestan*),

*Literatures, Religions, and Antiquities.*

---

Published by Messrs. Ginn and Company,

Boston, New York, Chicago, and London.

---

## *Whitney's Sanskrit Grammar.*

A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana. By WILLIAM DWIGHT WHITNEY, [late] Professor of Sanskrit and Comparative Philology in Yale University. Second (revised and extended) edition. 1889. 8vo. xxvi + 552 pages. Cloth : Mailing price, \$3.20. Paper : \$2.90.

Of the original edition of this work no description need be given. This new edition embodies new material, gathered by the author and by others during the past ten years, so far as it fitted into the plan of the work. In particular, the author has been able to correct and repair certain errors and omissions in the first edition, and to speak with more definiteness on very many points relating to the material and usages of the language. The paragraphing of the first edition has been retained throughout, though subdivisions have been more thoroughly marked.

## *Supplement to Whitney's Sanskrit Grammar.*

The Roots, Verb-forms, and primary Derivatives of the Sanskrit Language. A Supplement to his Sanskrit Grammar, by WILLIAM DWIGHT WHITNEY. 1885. 8vo. xiv + 250 pages. Paper : Mailing price, \$2.00.

The fact that the roots are briefly and clearly defined, and the forms conveniently given, makes this work useful even in the early stages of Sanskrit study. Each formation and derivative is dated according to the period of its appearance in the literary records of the language.

## *Cappeller's Sanskrit-English Dictionary.*

A Sanskrit-English Dictionary. Based upon the St. Petersburg Lexicons. By CARL CAPPELLER, Professor at the University of Jena. Royal 8vo. Cloth. viii + 672 pages. By mail, \$6.25.

This dictionary covers a wide range of Sanskrit texts. It is accurate, sufficient, and brief. Typography, paper, and binding are excellent. The size is truly handy; the price, small. The author had already published a Sanskrit-German Dictionary. This Sanskrit-English one, therefore, has practically the advantage of being a second edition, and is an improvement upon its German original in many ways.

## *Lanman's Sanskrit Reader.*

A Sanskrit Reader : with Vocabulary and Notes. By CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. For use in colleges and for private study. Royal 8vo. **Complete** : Text, Notes, and Vocabulary, xxiv + 405 pages. Cloth : Mailing price, \$2.00. **Text** alone, for use in examinations, 106 pages. Cloth : Mailing price, 85 cents. **Notes** alone, viii + 109 pages. Cloth : Mailing price, 85 cents.

This Reader is constructed with especial reference to the needs of those who have to use it without a teacher. The text is in Oriental characters. The selections are from the Mahā-bhārata, Hitopadeṣa, Kathā-sarit-sāgara, Laws of Manu, the Rīgveda, the Brahmanas, and the Sūtras. The Sanskrit words of the Notes and Vocabulary are in English letters. In the Vocabulary great pains have been taken to show how secondary, tertiary, and later meanings have grown out of the original meaning, and to illustrate these transitions of meaning by analogies from the English and other familiar tongues, and to enable the student to trace every form back to its root by means of references to Whitney's chapters on word-formation, and by giving the root itself and the intermediate forms. Etymologically kindred words from the Greek, Latin, Anglo-Saxon, and English are given along with their meanings. The Notes render ample assistance in the interpretation of difficult passages, and in the explanation of allusions to the antiquities of India. With them are given concise literary-historical introductions to a number of the most important branches of the literature.

## *Sanskrit Text in English Letters.*

Parts of Nala and Hitopadeṣa in English Letters. Prepared by CHARLES R. LANMAN. Royal 8vo. Paper. vi + 44 pages. Mailing price, 30 cents.

The Sanskrit text of the first forty-four pages of Lanman's Reader, reprinted in English characters. The Vocabulary and Notes of the Reader apply exactly also to this reprint, inasmuch as the reprint corresponds page for page and line for line with its original. With the help of the Grammar and of the Reader and of this reprint, the student will be able to acquire a knowledge of the forms and structure of the Sanskrit language and to do some reading, without first troubling himself to learn the Nāgarī alphabet.

### *Perry's Sanskrit Primer.*

A Sanskrit Primer : based on the *Leitfaden für den Elementar-cursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Ph.D., Professor of Greek in Columbia College, New York. 1885. 8vo. xii + 230 pages. Mailing price, \$1.60.

This book is an attempt to combine Professor Bühler's admirable practical exercises in translating from Sanskrit into English and from English into Sanskrit, with the systematic exposition of the Grammar as given by Professor Whitney. To this end, the *Leitfaden* has really been rewritten. An introduction has been added, giving a general view of the structure of the language; and the exercises have been somewhat abbreviated. Care has been taken to retain nothing but what would meet the real needs of a beginner; and regard has been had for those who may take up the study without a teacher. The book has sufficient vocabularies.

### *Kaegi's Rigveda.*

The Rigveda : the oldest literature of the Indians. By ADOLF KAEGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by Robert Arrowsmith, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

This work treats of Vedic literature and exegesis, of the Vedic people, and of Vedic civilization; of the language and form of the hymns of the Veda; of their contents; and of the Vedic religious thought; of the Vedic divinities; of the Vedic beliefs, especially the belief in immortality; of Vedic secular poetry; etc. The notes (pages 95-180) comprise a very full explanatory, justificative, and bibliographical comment upon the main body of the book.

### *Hopkins's Religions of India.*

The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.00.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's *Religions of India*, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West. The book is supplied with index, map, and a substantial bibliography.



### *Elwell's Jātakas (Pāli).*

Nine Jātakas. Pāli text with vocabulary. By LEVI H. ELWELL, Professor in Amherst College. 1886. Square 16mo. Cloth. vi + 120 pages. Mailing price, 65 cents.

This volume contains the Pāli text of nine Buddhist Birth-stories, printed in English letters. In view of the great difficulty of obtaining Pāli lexicons, it will be found most useful for those who are just beginning the study of the Sacred Books of the Buddhists.

### *Philadelphia Oriental Studies.*

Oriental Studies. A selection of the papers read before The Oriental Club of Philadelphia, 1888-1894. Boston, 1894. 8vo. Cloth. 278 pages. Mailing price, \$2.00.

The volume contains thirteen papers. Among them are three that have to do with Indic studies: The Physical Geography of India, by Professor M. W. Easton; the Holy Numbers of the Rigveda, by Professor E. W. Hopkins; The Aryan Name of the Tongue, by Professor H. Collitz.

### *Jackson's Avesta Grammar.*

An Avesta Grammar in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, Professor of Indo-Iranian Languages in Columbia College, New York City. Part I.: Phonology, Inflection, Word-Formation. With an introduction on the Avesta. 1892. 8vo. Cloth. xlviii + 273 pages. Mailing price, \$2.20.

The introduction gives a lucid account of the Avesta and of Avestan studies, of the contents and character of the Avesta, of the religion of Zoroaster, etc. In the treatment of the language, constant reference is made to the Sanskrit and to Whitney's grammar.

### *Jackson's Avesta Reader.*

Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

### *Other Avestan Works.*

A Hymn of Zoroaster: Yasna 31. Translated with comments by A. V. WILLIAMS JACKSON. 1888. 8vo. xii + 62 pages. Paper, cut. Mailing price, \$1.05.

Text and translation are on opposite pages. Commentary follows. An introduction on method, and full indexes are given.

The Avestan alphabet and its transcription. By A. V. WILLIAMS JACKSON. With appendices. 1890. 8vo. Paper. 36 pages. Mailing price, 80 cents.

Discusses the Avestan alphabet paleographically and phonologically, and proposes a scheme of transliteration, which has since been sanctioned by Brugmann.

---

### *Harvard Oriental Series.*

Edited, with the co-operation of various scholars, by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University.

VOLUME I. — The Jātaka-mālā : or Bodhisattvāvadāna-mālā, by Ārya-çūra ; edited by Dr. HENDRIK KERN, Professor in the University of Leiden, Netherlands. 1891. Royal 8vo. Cloth. xiv + 254 pages. Mailing price, \$1.50.

This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer, of the Netherlandish University of Groningen, has just been published in the *Bijdragen tot de taal-, land-, en volkenkunde van Nederlandsch Indië*. The same version is soon to appear in revised form in Professor Max Müller's *Sacred Books of the East*.

VOLUME II. — The Sāṃkhya-pravacana-bhāṣya : or Commentary on the exposition of the Sāṃkhya philosophy ; by Vijñānabhikṣu ; edited by RICHARD GARBE, Professor in the University of Königsberg, Prussia. 1895. Royal 8vo. Cloth. xiv + 196 pages. Mailing price, \$1.50.

"In spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary . . . is after all the one and only work which instructs us concerning many particulars of the doctrines of what is, in my estimation, the most significant system of philosophy that India has produced." — *Editor's Preface*.

VOLUME III. — Buddhism in Translations. By HENRY CLARKE WARREN. Royal 8vo. Cloth. About 500 pages. Nearly ready. Mailing price, \$1.20.

This is a series of extracts from Pāli writings, done into English, and so arranged as to give a general idea of Ceylonese Buddhism. The work consists of over a hundred selections comprised in five chapters of about one hundred pages each. Of these, chapters ii., iii., and iv. are on Buddhist doctrine, and concern themselves respectively with the philosophical conceptions that underlie the Buddhist religious system, with the doctrine of Karma and rebirth, and with the scheme of salvation from misery. Chapter i. gives the account of the previous existences of Gotama Buddha and of his life in the last existence up to the attainment of Buddhahip ; while the sections of chapter v. are about Buddhist monastic life.

Col-  
12/2/76

Archaeological Library,

23738

Call No. Sals/K.V/Gar.

Author— Vijnanabhiksu.

Title— The Samkhya-Prava-  
cana-Bhasya. Vol-II

Borrower No.	Date of Issue	Date of Return

*"A book that is shut is but a block"*

CENTRAL ARCHAEOLOGICAL LIBRARY  
GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI.

Please help us to keep the book  
clean and moving.